Quis Diues Saluus.

Syn. 8. 61. 98

# HOW A RICH MAN MAY BE SAVED.

WRITTEN

To the Catholike Church, by *Saluianus* Priest, afterwards Bishop of *Massilia* in *France*, about the yeare of Christ 480.

*With Annotations out of the Holy Fathers.*

Translated into English by N. T.

Luc. 16.

*Audiebant autem omnia hæc Pharisæi, qui erant auari, & deridebant eum.*

And the Pharisies, who were couetous, did heare all these things, and derided him.

*Gratis accepistis, gratis date.*

Permissu Superiorum. M.DC.XVIII.

308 ½ 01

# GENNADIVS IN HIS WORKE OF Famous Men.

SALVIANVS *Priest of the Church of* Massilia, *well seene both in diuine and humane knowledge, & (to speake without enuy) Master of Bishops; wrote many things both Scholastically & otherwise, wherof these haue I read.*

Of the good of Virginity, to Marcellus Priest, three bookes.

Against Auarice, foure.

Of present Iudgment, fiue.

*One to the Bishop* Salonius, *for the merit of* Satisfaction.

*One of the expolition of the last Part of* Ecclesiastes *to* Claudianus *Bishop of* Vienna.

*Another of* Epistles.

*And after the manner of the Grecians, he composed a booke in Hexametre verse from* the beginning of Genesis, to the creation of man.

*Besides many Homilyes vnto Bishops. But how many he hath written vpon the Sacraments, I cannot call to mind. He liues to this day in a good old age.*

Ado

Ado Viennensis in Breuiario Cronicorum, about the time of Clodoueus King of France and Burgundy.

SALVIANVS *Priest of* Massilia *well seene in diuine and humane knowledge; among other things, wrote a booke to* Claudianus *Priest of* Vienna, *of the exposition of the last part of* Ecclesiastes.

# THE TRANSLATOVR TO THE READER.

THERE hath been (Gentle Reader) ſo much, and ſo learnedly written for the confutatiō of errours, ſprung vp in theſe our dayes in matters of beliefe: & ſo much innocent bloud conſtantly ſhed in England for the proofe and defence of true Religion: that few are left (as may be worthily ſuppoſed) in that countrey who haue any feeling of God and Chriſtianity, and are able to iudge betweene truth and falſhood

plainly discouered, that approue not in their inward iudgment the ancient Fayth of their Christian and pious Forefathers; howsoeuer they may dissemble in outward shew, to temporize with the State.

Wherefore, it may seeme needles hereafter, to spend more tyme or paper in examining of Theological questions in controuersy between vs and the Nouellers of these our tymes; when it should not be to controle briefly, and put to silence such as vpon desire to be accounted amongst writers, & hope of reward from those that oppugne the Catholike truth, cloath themselues with borrowed fethers, like Esops Daw, coppying out heere and there, of other mens writings, arguments, many tymes confuted, & broaching a new, with different wordes, old dregs already once, twice, and many tymes reiected: such as we haue seen

these

these daye in a Pedlers packe newly published vnder the Title of An Ecclesiasticall Commonwealth, so full of idle repetitions and contradictions, as they weary the Reader and conuince euidently, that the Authour did neither possesse the matter whereof he wrote, nor remembred many times what he had written a little before Such writers the Apostle describeth: *A conscientia bona & fide quidam aberrantes, conuersi sunt in vaniloquium, volentes esse legis Doctores, non intelligentes neq; quæ loquuntur neq; de quibus affirmant.* Some going astray from a good conscience, and consequently loosing their fayth, are become bablers, desiring the name of Doctors of the law, whilest they neither vnderstand what they speake, nor the things of which they affirme. These (I say) according to the counsaile of the holy Ghost are to be reproued, that *they may not seeme wise* 1. Tim. 1. Prou. 26.

*vnto themselus*, nor with vaine ostentation of that which they haue not, deceaue the ignorant.

But out of these occasions the time and estate of our Countrey, inuite rather to write bookes for the ouerthrow of sinne, and to instruct men in the feare & loue of Almighty God, and to moue them to piety and diligence in good works, wherby they may obtaine light to distinguish truth from errour, the grace of God to ouercome temptations, and constancy to put in execution the wholesome counsailes of the holy Ghost for the saluation of their souls.

And because beneficence & liberality to the poore is an effectuall meane to obtaine Gods mercy, and the easiest that a man can desire to redeem his sinnes; and therefore is, and may worthily be called the roote of vertue; as on the other side Auarice is *the roote of all euills*: for

for that (as the Apostle teacheth vs) *it entangleth those that seeke to be rich with temptations and many hurtfull desires, which bring them into the snares of the Diuell, and many tymes to flit infidelity:* I haue taken the paynes for the benefit of our Countrey men, to put in English a notable work written of this subiect by *Salutanus* Bishop of Massilia, within the first fiue hundred yeares: for that the antiquity and authority of the Author doth much commend it. And it fals out fit, both for our time and purpose, to reconcile men with the iustice of God, & is a soueraigne counterpoyson against the feare and shame of pouerty, whereof the persecutor maketh his aduantage to draw many soules from the loue of Christ. For he who seeth the dangers and obligations in which rich men line and dye mentioned in this Booke, will neither be afraid or ashamed to be poore, 1. Cor. 6.

specially

specially *for his sake, that being rich,*
2. Cor. 8. *willingly became poore for ours, that we by his poverty might be enriched*. And this truth well vnderstood and considered, is able, not only to vanquish and chase away the feare and shame of poverty, which in our Countrey wageth warre against Religion: but to giue abundant comfort in all necessityes, to those that choose rather to cast their goods ouer board, *then*
1. Tim. 1. *to suffer shipwracke of their Faith*. For that which seemeth to perish, peri-
Matt. 8. sheth not, but is saued *by him that gi-*
*ueth lawes to the winds and seas*, and
Luc. 8. shalbe restored againe to the owners afterwards, both bettered & increased. With which consideration the Faythfull of the primitiue Church *suffered with ioy*( as the Apostle saith )
Hebr. 10. *the spoyle & rapine of their goods, knowing that far better, and more permanent riches were prepared in heaue for thē that in this world lost any thing for Christ.*

And

And not only they suffered willingly and ioyfully the losse of their goods: but of their bloud also, of their bodyes, and their liues, withall kind of torments that cruelty could deuise, for him that in the same manner dyed for vs, which was, & is, and shalbe for euer most glorious to both. And this is the hidde & admirable mystery of the Crosse, which worldlings vnderstād not, ordayned by the infinite wisedom of God, foretold by his Prophets, *prænuntiantes* (as S. Peter sayth) *passiones & posteriores glorias*: imbraced by those that haue the spirit of Christ, and oppugned by his enemyes, for the triall, merit, & honour of his friends, and all to be reuealed *in nouissimo tempore*: when euery one shall haue his reward. 1. Petr. 1.

Moreouer, for this purpose it is to be considered, that worldly riches haue no goodnes in themselues for which they should be much desired: their

their value consisting many tymes more by opinion and errour of the mind, then by naturall truth. And therefore the Philosopher sayth well, *that the way to become rich, is not to increase riches* (as the common opinion is) but not to desire them: and our Sauiour calleth them *thorns*, because they bring with them many cares & afflictions; and sufficiently discouereth, that they are fraughted with dangers, when he sayth: *that it is easier for a Camel to passe through a needles eye, then for a rich man to enter into heauen*, which is to be vnderstood (as himselfe expoundeth it) *of a rich man which trusteth in his riches*.

Seneca.

Matt. 13.

Matt. 19.
Marc. 10.

Riches therefore (if we will not liue in errour) are to be accounted (as indeed they are) amongst things indifferent, for they are neither good, nor bad of themselues: but as they are wel or il vsed or affected. Some by the good vse of riches, which

which *Salutianus* teacheth in this Booke, redeeme their sins, and come to be saued: who by impatience of pouerty might otherwise haue been damned: and others by the want of superfluous riches are excused from many occasions of sinne and damnation, which in abundãce they might probably haue incurred. So as, neither the rich man hath much cause to ioy in his riches, or to be accounted happy for the many daungers and obligations which he shall find in this Booke: nor the poore man be sory and thinke himselfe in misery, for that he hath fewer: nor is there so great difference betweene the rich man & the poore, as some do imagine who take thinges in grosse, the one hauing no occasions to do good, and the other fewer to do ill. In fine he is rich, that liues contented and free from sinne, in whatsoeuer laudable estate. For *the shadow of this world* 1. Cor. 7.

*passeth,*

passeth, and death which maketh the rich man & the poore equall, stands watching at euery mans doore, and encroacheth euery moment vpon vs. So as he only may be accounted rich and happy that liueth in the feare of God and dyeth in his fauour: for he passeth from the miseryes and necessityes of this world to true felicity.

And therefore, the best and most profitable vse of these corruptible riches is that which heere is taught, to loose, leaue, or bestow the well for Iesus Christ. For he infallibly giueth a hundred for one of contentment (which is the greatest riches) in this life: and in the next the felicity of his kingdome. Which (gentle Reader) I wish to thee, as to my selfe.

THE

# THE DEDICATION TO THE ONLY BEGOTTEN Sonne of God,

AND

Most bountifull Giuer of all good things, our Lord IESVS CHRIST: his vnprofitable, and most vnworthy seruant humbly offereth vp this worke.

*LORD Iesus Christ, thou art the Way, the Truth, and Life it selfe. Thou leadest vs the way, and by thee we come vnto thee. He that forsaketh*

*thee and thy soueraigne infallible doctrine, erreth and deceaueth himselfe, & at last perisheth for euer.*

2. *Well may he trauaile, that walks out of his way, but his trauaile is in vaine. Whilst he is in darknes, darknes is his iourneyes end. Yea if thou dost not shine vpon him, that art our Life & the Sunne of Iustice, he is but dead. For thou being God of God, light of light, the Sonne of God begotten of thy Father from al Eternity, didst vouchsafe to come into this world, being made man in time prefixt, to deliuer the world by thy Truth and Doctrine from the falshood of Idolatry, and cleanse it from sinne, and many pernicious errours.*

3. *Thou didst vouchsafe also to manifest the vanity of transitory thinges, which fondly men admire and with ouer much application of mind pursue & seeke after. And to the end that so fruitless care might be remoued from vs, thou wouldst haue vs to become little ones,*

*not*

*not in wit and vnderſtanding, but in harmeles innocency: and that with prudence we ſhould conſider althy creatures, not diſguiſed in borrowed attire, but as they are (euery one) in themſelues.*

4. *Hence proceed ſo many, ſo wholeſome, and ſo diuine ſpeeches of thyne concerning the right vſe of riches, the admirable force of almes, and the ineſtimable fruits that are reaped by the works of Mercy. It is thy infallible teſtimony, cleerer then the Sunne at midday, that no man can ſerue two maiſters, ſo contrary as God and Mãmon, at once. Heauen & Earth may periſh: but thy Word ſhall remayne for euer.*

5. *Thy Truth is irrefragable being Truth it ſelfe, and yet the world denyes it, though not in wordes, at leaſt in practiſe and abuſe of life. Do not all men (ſayd a loyall ſeruant of thyne) from the leaſt to the greateſt, from the Prophet to the Prieſt, giue thẽſelues to auarice?*

6. *If I ſhould ſay: you children of men*

*how long will you continue so base minded? Why do you loue vanity, and seek after lying? serue our Lord, and he will giue you your harts desire. They will answere, forsooth, we serue him and desire nothing so much. Behould Lord, thou sayest*: No man is able to serue two maisters at once. *But the couetous man, the vassall of Mammon, stands vp & sayth: I can do it, and serue both God and Mammon together. The foolish wisedom of the world (o Lord) beleeues thee not. Thou hast warned, yea cõmanded vs, Hoord not vp to your selues vpon earth, but in heauen, where neither rust nor moth destroyes, nor theeues can dig in and steale your treasure: And yet we see most men liue in such manner, as if thou hadst commaunded no such thing, but cleane the contrary.*

7. *Thou callest riches thornes that choake vp the seed of life, and with their pricks sprincle our conscience with bloud, and many tymes cruelly launce the very*

*soules*

*soules themselues, if they be not warily handled.*

8. *Thou hast denounced it as hard for a rich man to enter into heauen, as for a Camel to passe through a nedles eye. And how fearefull a thunder of eternall malediction will fall vpon couetous vnmercifull wretches, in the dreadfull day known only to thy self, the day of wrath and iudgement, when they shall heare* Go ye accursed into euerlasting fire prepared for the Diuell and his Angels. *And why o Lord? Because (saith the Iudge) I was hungry, and you gaue me not to eate: I was thirsty and you gaue me not to drinke: I was a stranger and you harboured me not, naked & you cloathed me not, sicke and in prison, and you came not to visit me.*

9. *Yet all this notwithstanding, we are not moued a whit: but as one in a Lethargy we sleep on our dreames, and like mad men account thorns as delights and hunt after riches not only as things*

*free from danger, but as the safe, or at least the surest way to saluation.*

10. Thou art iust, o Lord, and righteous is thy iudgement. *When thou wast poore and hadst not a house to put in thy head, thou stoodest pitifully begging releefe at our handes: and we vouchsafed thee not the least comfort. We shall come to thee in misery, but not worthy of compassion, because it is voluntary: When we are worke no longer, and shallbe ashamed to beg; we shallbe forced to cry vnto thee (bread of life) for sustenance, and we shall importune thee to be admitted into thy kingdome: but then thy eares willbe shut against our cryes, and thy eyes aucrted from the sight of our miseryes.*

11. *When thou wast naked we cloathed thee not; and therefore thou wilt not couer the shame of our nakednes with the stole of thy glory. We disdayned thee being sicke and in prison; and what can be more iust then to deny vs the freedome*

*of thy children? Lord what seed we sowed, the same we shall reap. And as we deale with thee, so we shallbe rewarded.*

12. *But all this we passe ouer with deafnes, or (which is worse) with contempt. We ioyne field to field, & house to house, as though we were freeholders & not tennants at will, and foolishly heap mountaines of earth vpon our selues gathered togeather with much labour and toyle, many times with no lesse iniquity: and as Mammons slaues, trusty to our Maister, we keep guard vpon it with vigilant eye, that the least parcell be not otherwise spent, then in riot, vanity, and pride of life, wherein we are as lauishly free, as sparing and niggards in works of mercy.*

13. *We esteeme nothing so cast away, as what we bestow vpon the poore. Our stony harts are not mollified, when we see their pouerty, nor do the pittifull cryes of the distressed, nor the fellowship*

*of the selfe same Nature, in misery, stir vs vp to commiseration.*

14. *Woe be to this hardnes of hart, to this ingratitude folly & iniustice of ours, that is so loath to serue thee with thyne owne. What would we do, if it were ours that which thou askest?*

15. *When we bestow an almes vpon the poore, or do any other good worke to thy honour and seruice, whence do we it? Is it of our owne? No truly. For the Prophet telleth vs, and it is so, that the heauens and the earth are thyne; thyne is the world, and whatsoeuer is in it. If therfore we giue thee any thing, we giue it not, but restore it to thee from whom we had it. I say, o Lord, we giue thee not ours, but thyne owne.*

16. *For albeit thou hast bestowed vpon vs whatsoeuer we iustly possesse, yet hast thou not dispossessed thy selfe of the dominion of the thinges which thou hast giuen vs to vse: and therfore thou doest exact most iustly at our hands, that*

*what*

*what euery one of vs hath receaued of thy bountifull liberality and Fatherly prouidence, we so distribute one to another, as good Stewards of thy manifold grace should do, that so we may be worthily esteemed true children, resembling the goodnes of our heauenly Father.*

17. *O Father of mercy, who is able to expresse thy wonderfull inuentions? what hath not thyne infinite wisdome & piety deuised, to make for vs thy children and seruants, a speedy and easy way to come vnto thee, which art the eternall endlesse fountaine of all good things!*

18. *How art thou wholy imployed, and (if I might so say) wearyed in procuring, that I wretched and so vngratefull a sinner, should come to raigne with thee, and with thy Angells for euer!*

19. *Thou distributest to thy seruants, so & in such abũdance thy goods, that they cannot vse nor enioy them all. And therfore, least they should perish in their hands, thou teachest them the way*

*how to bestow for their owne benefit vpon the poore, whatsoeuer is superfluous, that so doing nothing may be lost, but euery thing redound with good order and proportion to mans comfort and merit, and to thy prayse who hast disposed all thinges in heauen and earth with so admirable order.*

20. *Giue almes (sayst thou, o Lord to thy faithfull) out of your wealth, and turne not your face away from the poore: that so the face of your Lord may not be auerted from you. Be you as mercifull as you may: If you haue store, giue abundantly, and though you haue but little to spare, yet endeauour to bestow that little freely. For so you lay vp in store for your selues a great reward against the day of necessity, because almes frees a man from sinne and death, and suffers not the soule to enter into darknes. Almes shall giue great confidence at the last day before the Almighty to such as haue beene mercifull giuers.*

21. *This*

21. *This incomparable reward, this inestimable treasure; this deliuery from so infinit dangers, whom would they not stir vp to bestow for the loue of God, that which no more impayreth a man, then if a haire should fall from his head?*

22. *We haue liued wretchedly, and yet thou (o God) which desiest not the death of a sinner, hast indued vs with riches, not only aboue our deserts, but beyond our measure: that thereby we might redeeme our selues and make some recompence for our life ill spent, and yet we neglect it for want of prouidence.*

23. *Nay rather (if we speake properly indeed) thou requiest not againe the gifts which once thou hast freely giuen, but that we should transport them to heauen as a pledge, and receaue them againe multiplied with interest at the houre of our death, and so enioy them for euer.*

24. *Thou hast warned vs, first by the mouth of thy Prophets, afterwards by thy Apostles, and now lastly by thy Church*

« *Church, which is the piller, foundation,*
« *and Mistresse of Truth. Let Bishops*
*Concilium Trid. sess. 25. refor. cap. 2.* *(sayest thou) beware that in no case they*
*go about to enrich their kindred friends*
*or seruãts, with the goods of the Church:*
« *But this only, if they be in necessity, they*
« *may releeue them as poore.*

25. *Thou admonishest them to lay aside all humane & carnall affection towards their brethren, nephewes, and kinsfolke: which is the nursery of many mischiefs and bane of the Church. The which is likewise to be vnderstood, of al those that otherwise enioy any Ecclesiasticall liuing whatsoeuer.*

26. *But, who is he that giues eare to this doctrine? who returns to thee againe the surplusage of thy patrimony, ouer & aboue a frugall and competent maintenance, as he ought? Where shall one find a trusty and loyall steward indeed, not of his owne but of his Maisters goods?*

27. *Of thy poore thou hast giuen*

*charge*

*charge to al, that any way may be able to releeue them: But of thy seruants that haue speciall charge of thy family, thou exactest a more carefull account.*

28. *The secular men which piously succour the distressed when they meet them by chance, or otherwise come to know their necessityes, do sufficiently discharge their duties. But the Prelates and Pastours that enioy Ecclesiastical reuennes, the patrimony of Christ and goods of the poore, if they seeke not after them, specially such as be in extreme necessity and in danger to perish for want of food and harbour, they sinne grieuously.*

29. *Thou hast warned vs, to take heed that we put not our trust in the vncertainty of temporall riches: but that we study and endeauour to become rich in good workes, and that we be liberall in giuing that which a little after we must leaue: that we treasure vp to our selues for the time of our greatest need, as men that haue a true apprehension of*

*euerlasting*

*euerlasting life, that couetousnes the root of all euills take no root in our hart, least we become fruitles trees: that we loose not our liberty and become slaues to Idols; for couetousnes is a kind of Idolatry.*

30. *All which supposed, we cannot fall into a more pernicious mischief then to become couetous; considering how thereby we set our owne soules to sale. And what remaynes, when the soule is lost? The tree that beares no fruit, but only leaues, will be cut downe and cast into the fire. Idolators are the outcast of men: and he that will not be mercifull to others, himselfe is to be swallowed vp with a merciles iudgement, as a due reward for a stony hart.*

31. *But thou (most meeke and mercifull Lord) canst if thou please take from vs this cold and flinty hart of ours, and giue vs a hart of flesh. Thou canst make the Camel cast off his burthen and impediment, that so he may enter into*

*heauen.*

*heauen. Thou only art he, that canst teach the rich men of this world how to be saued, and make possible by thy grace that which otherwise is very hard, and almost impossible to the weaknes of man.*

32. *This we know to haue been performed many times in former ages by thy selfe, by thy Apostles, by the holy Fathers, and by others of all sorts and conditions, some by the contempt and forsaking wholy, others by the laudable vse of riches, to thy glory and seruice whose they were, and to their owne and others euerlasting good; confounding the carnall wisedome of worldlings, that proudly exalts it selfe against the infinite wisdome of God.*

33. *How many wholesome remedies are taught vs in holy Writ against this pestilent corruption, and since deliuered by thy seruants Chrysostome, Basil, both the Gregories, Ambrose, Hierom, Augustine and others, euen to these dayes of ours? All these haue spoken to vs with*

*diuers*

*diuers motiues, but all to one end: for they were thy words (o Lord) which they spake, and not their owne. They planted and watred, but thou only gaueſt the increaſe, ſo that their words were not ſpoken in vaine.*

34. *For whence came ſo many and goodly Monaſteryes, Hoſpitalls, Collegiall and Cathedrall Churches, and other Monuments of faith and piety, erected and richly endowed, aſwell by Biſhops & other Eccleſiaſticall Perſons, as by temporall Princes: yea and by particuler men in all the Countreys of Chriſtendom, & and in al ages ſince thou diſcouereds̄t the glory of thy Croſſe, and the hope of heauen to mortal men? Whence I ſay proceeded all theſe good works, but from this light of thy holy grace? All theſe are the mighty effects of thy omnipotent word euery where before our eyes, to the eternall confuſion of wretched catiffes that put their truſt in their riches; & no leſſe of prodigall vnthrifts, that ſpend and*

*ſpoile*

*spoile them fondly in all other vses, but such only as they should.*

35. *We account our selues some body, and that we haue done a great peece of worke, if we take not away what other men gaue, and keep in reparations that, which our Ancestours built. But where shall we find men truly wise, that will spare from vanity and superfluity, to bestow as their pious fore-fathres were wont: who built themselues euerlasting Tabernacles in heauen, whilest they liued heere vpon earth?*

36. *May it therfore please thee (o merciful Lord) to renew in this age of ours, the faith of those old holy Fathers: and that their wordes and doctrine, or rather thyne, may be restored againe out of the hands of obliuion. Let they B. seruant* Saluianus, *burning with the fire of thy loue, come forth, and with the feruour of his diuine eloquence, inflame the harts of his Readers. And that to eares vnaccustomed to Truth, he may*

*not seeme to haue proposed a paradoxe, let the testimonies of the most renowned holy Fathers ioyne issue with him, partly of those which went before him, and partly of those which followed him, and make the Reader vnderstand that the vniforme consent of so many Saints conuinceth an infallible truth (as thy Spouse our holy Mother the Church hath taught vs) sufficient to direct any reasonable man in the order and disposition of his life to desire and follow the path to heauen, which so many and so worthy lights of the world & ornamẽts of mankind, by thy inspiration, haue taught and troden before vs. That so working with Charity that which fayth and Religion do prescribe vs, we may at last be made partakers of thy promises. To whom with the Father, and the Holy Ghost, be all honour & glory for euer & euer. Amen.*

SALVI-

# SALVIANVS SENDETH GREETING TO SALONIVS BISHOP.

DEERLY beloued Salonius, you demand of me why certaine books that are lately set forth and dedicated to the Church, beare for their title the name of *Timotheus*: adding, that vnlesse I giue account of the Authour vnder the name of *Timotheus*, the worke may be held for Apocriphall. I thanke you (as duty is) for your good opinion, that it belongs to my care, not to suffer any Ecclesiasticall writing that may do good, to be lesse esteemed for the vncertainty of the Author.

2. Now therefore to take away all suspition, this may suffice which before I intimated, that they were written by some one of this present tyme, stirred vp with the loue of heauenly things. And therefore cannot be holden for Apocriphall, not being ascribed to the Apostle Timothy.

3. But then perhaps you may aske who this Author should be, if he be not the Apostle? Or whether he hath set his owne name to his bookes, or borrowed some other? This question were to some purpose if there were any fruit likely to come by the search. But if it be meerly fruitles, why should Curiosity weary her selfe, where she can reap no fruit by knowledge. For in euery worke, the Readers profit it more to be regarded then the Authors name. So that such a question may worthily receaue this answere: Do you seek

Tob. 15.

your

your Countrey, or a hireling? For when there is no profit in the title; hauing found it in the worke, it is superfluous to seeke for it in the Authors name.

4. These reasons therefore (as I sayd) may suffice. But because we cā deny nothing to you, our Honour & Stay, I shal answere more plainly. Three things may be enquired in these bookes, of which we speake; why the Author directed them to the Church: whether he wrote in his owne name, or anothers: And if not in his owne, why in anothers? And if in anothers, wherfore hath he chosen rather to name him Timothy, then any other?

5. This then is the cause, why these bookes were written to the Church. The Author, as his writings testify, beareth such reuerence to Almighty God, as he thinks that nothing should be compared with

why these Bookes were written to the Church.

him, as himselfe hath sayd: He that
« loues his sonne or his daughter more
« then me, is not worthy of me. Albeit
there want not some negligent and
luke-warme persons, which would
haue this saying vnderstood, only of
the tyme of persecution. As who
should say; that any tyme could be,
in which a man might preferre any
other thing before God Almighty:
or that he which in tyme of persecu-
tion is bound to esteeme more of
Christ then of all the rest, at other
tymes might esteem him lesse: which
if we admit, we shall owe our loue
of God, to persecution and not to
fayth. For by this, we should be able
to do no more, then what impious
men should put vpon vs: wheras in
truth, we owe more, or at least not
lesse loue to God in prosperity then
in aduersity, though there were no
other cause, but only that he deserues
more to be beloued, in that (as a most
tender

tender and mercifull Father ) he suffers not affliction to fall vpon vs, but rather that we should testify our faith by religious good works in time of peace, then suffering corporall punishments in persecution. Now then if we may preferre nothing before him, when he deals most roughly with vs: much lesse, when he shews himselfe more indulgent. But this belonges to another place.

6. Therefore to go forward in our purpose. This Author of whom we haue spoken, considering with himselfe the manifold & most grieuous diseases that raigne amongst Christians: And how the Prelates, and Pastours themselues not only do not esteem God aboue all things, but with many of thē rather other things are esteemed then God: And that euen amōg those which are held for penitents, you shall find rather the name then fruites worthy of pen-

nance. And among the rest many, yea for the most part all, that abound with riches, abound also with foule and heynous offences, & yet goe not about to redeeme their sinnes with Confession and satisfaction (no not with workes of mercy and almes, then which no satisfaction can be more easy) nor do they only neglect these remedies in prosperity and health, but (which is more profane and more to be admired) in times of sicknes and aduersity: so great is the incredulity and blindnes, & so grieuous the malady of misbeleeuing soules, that many whilest they leaue rich their heires, and sometymes such as be not of their kindred, neglect themselues, & account as cast away whatsoeuer they bestow for hope of their saluation.

7. Wherefore the Author perceauing that this mischiefe was become almost vniuersall, and that this

this blemish had stayned not only worldly men, but also Penitēts, Cōuertits, Widdows that professe continency, & Virgins consecrated to Almighty God: and that (which, as I may say, is prodigious) this stine hath extended it selfe to Priests and Leuites, and (which is more lamentable) vnto the Pastours themselues, whereof many without children or kinsfolkes, bestow their wealth not vpon the poore, nor vpon God which were the best of al, but vpon secular men, and those for the most part wealthy & many tymes strangers: The zeale of our Lord (as the Scripture sayth) seazed vpon his hart like a burning fire, and because in this vehemency of sacred heat his very bowells boiled within him, he could do no lesse but break forth into these sorrowfull complaints. And to whome should he complaine, but to the Church? that is, to the body

What caused the Author to write.

whose parts are discouered: for it had been in vaine to apply the medicine to one or to a few, where the sicknesse is generall. This therefore was the reason which perswaded the Author to direct those his Bookes to the Church.

Why the Authour did not put his name to his book.

8. Now we come to the second: that is, why he prefixed not his name in the title of the bookes. Whereof though there were one principal reason, yet there may be many assigned. First, from the Commaundment of God to eschew by all meanes the vanity of human glory, lest seeking worldly prayses, we loose the crown of heaue. Wherupon another ensues, that God commanding vs to pray vnto him, & giue alms to the poore; wills that it be done in secret. Because then our deuotion is best, when auoiding the witnes of men, it is cõtented with the testimony of God alone.

9. Let

9. Let not thy left hand (sayth our Saiour) know what thy right hand doth, and thy Father which seeth thee in secret, wil reward thee. And this reason might suffice for the Authour to conceale his name, that the worke which he had composed might be the more acceptable to God, by how much the acceptance of men was auoyded. But yet (to confesse the truth) the chiefest cause was, that he esteeming himselfe of al others the most contemptible (not of borrowed humility, but in the true sincerity of a simple iudgment, that it is so indeed) & supposing himselfe to be worthily so reputed of others as he esteems of himselfe, wisely he made vse of anothers name to his books, that the want of authority & the vnworthines of his persō, should not derogate to the profit of the worke. For now a dayes the iudgements of men are so weake, that they consider

cōsider not so much what they read, as whose is it which they read; nor weigh so much the force of the words, as the worth of the writer: which caused him that wrote these books, to shrowd himselfe vnder another mans name, that the writings which containe many good thinges should not be the worse thought of for the Authors vnworthynes. Now then he hath the cause (whosoeuer he be that is so inquisitiue) why the worke went forth in a borrowed Name.

Why was the name Timotheus vsed.

10. It remaines only to satisfy, why rather in the name of Timotheus, then any other: which that we may the better do, we must returne againe to our Authour. For as he yeilded to humility, in borrowing another mans name, so did he to feare, in taking the name of Timotheus. For he is scrupulous to auouch the least vntruth, and feareth all occasions

casions to offend. And therfore, whē he was resolued to conceale his own name and to borrow anothers, not to stayne the fruit of so holy a worke with the least blot of falshood, he thought best to follow the example of the holy Euangelist, who in both his diuine workes vsed the name of *Theophilus*: that so writing to a supposed person, he might dedicate his works to the loue of God. As much to say, as he directed the written word of God, to the selfe same effect and spirit of God which had moued him to write. The like motiue had our Author, who being priuy to his owne intentions, and that all which he wrote was meerly written for the honour of God: for the same reason which induced the Euangelist to vse the name of *Theophilus*, moued him to vse this other of *Timotheus*; seeing this word signifyeth the honour, as the other signifyeth the loue

of

of God. So as, when you read these books written by *Timotheus* to the Church, you are to vnderstand the as written to the Church for the honour of God; or rather, that the honour of God itselfe hath written the: seeing he is to be called Author of a worke, which was the cause that the worke came forth. And for this respect the name of *Timotheus* might be iustly vsed in the title, that as the books were written *for the honour of God*, so should they beare for their title, *the honour of God*.

11. Now therefore (my deere Salonius) I hauing performed what you demaunded, and discharged my duty; it remaines that you also do yours, & by your prayers obtaine of Almighty God, that the books written to his honour and to the edification of his Church, may be no lesse profitable to the author in his sight, then he desires they should benefit others.

Nor

Nor do I thinke the requeſt vnreaſonable, where a man requires no more in recompence for himſelfe, then in charity he wiſheth to others.

Farewell, our Honour and Refuge.

THE

# THE FIRST BOOKE OF SALVIANVS Priest, afterwards Bishop OF MASSILIA, against Auarice.

OR

## How a rich man may be saued.

### CHAP. I.

*There is no crueller plague in the Church of God, then to esteeme it no sinne to heap vp riches: and to neglect workes of mercy.*

TIMOTHY the least of Gods Seruantes wisheth to the Catholike Church spread throughout the world, grace and peace from our heauenly Father, & our Lord Iesus Christ, with the Holy Ghost. Amen.

2. Among other most grieuous and mortall diseases, arising from the contagious pestilence, which our ancient enemy that foule serpent through the rancor of his malice, breathed out from his virulent & poysonous breast against mankind, I cannot tell whether there be any more cruell and contagious to misbeleeuing soules, or which more dangerously infects and consumes thee in thy children; then that many of them, neglecting in their life time the good vse of those gifts which God hath bestowed vpon them to be imployed for their eternall benefit in works of mercy, are not contented to be mercylesse only whiles they liue, but extend their auarice (which the Apostle calleth the seruice of Idolatry) to continue after their death.

A pernicious and common errour of men.

3. Perhaps, thou lookest about thee to find out which of thy children they may be of whome I speake. But thou mayst spare this enquiry: for that I speake (for the most part) of them all. That eminent, singular, and blessed state of thy primitiue Common wealth, is now almost vanished away: wherein all

Auarice that is the seruice of Idolatry hath almost corrupted all.

all that acknowledged Christ, were wont to conuert the transitory riches of this world, into the eternall treasures of heauenly felicity, and by ridding themselues of superfluityes, purchase the expectation of future neuer-fading abundance, assured to them in the present good vse of Christian pouerty.

4. But now adayes, insteed of these, are entred couetousnes & rapine, with the rest of their companions and cosen germans (to wit) enuy, cruelty, lust, & treachery; of whose excesses Auarice makes her benefit. And so (I know not how) thyne owne felicity making thee war, by how much more thou hast increased in people, thou hast decreased in vertue: the more thy power and riches haue preuailed, so much the more thy discipline hath beene impayred; and the good successe of thy gaines hath beene diminished with the double vsury of thy losses.

The companions of Auarice.

5. The number of thy faythfull is augmented, but faith it selfe is lessned. The mother hath lost of her strength through the multitude of her children. Such is the misery of mankind, that

many are dull to perfection, and therefore the Church hath been impaired by the yſſue of her own wombe, and with increaſe & addition of forces, is weakned.

6. Thou haſt ſtretched thy branches of Religiō throughout the world, but they want the force and vigour to bring forth fruit. Thou art become rich in people, but poore in zeale: and the more copious in multitude, the more wanting in deuotion; a huge body, but a feeble hart: and remayning ſtill the ſame, thou haſt grown greater and leſſer in thy ſelfe, and by a new and ſtrange motion, gone forward and backward at once, augmenting and decaying both togeather.

7. What is now become of that goodly feature and proportion of thy face and body? where is the beauty and teſtimony of thy liuely vertues, eternized by the Holy Scriptures, when they ſpeake of thee in this manner: *There was but one hart and one ſoule in the multitude of be-*
Act. 4. *leeuers, and no man challenged propriety in what he poſſeſſed.* Still thou retaynest the letter, but the contence is not extant. By how much

much thy knowledge is increased, and the wordes are better vnderstood; the lesse they are practised. Now thy children, for the most part, become Merchants of poisoned wares: and like improuident victualers, follow transitory markets to their owne ouerthrow. For they buy the losse of their soules, for the greedines of a little gaine: and to get the goods which cannot be theirs, they prodigally cast away their owne. They hoard vp in the earth miserable riches which may bring to their heyres some momentary ioy: but breed eternall anguish to themselues. And so defrauding both themselues & others of the present vse; whiles they hoard vp in holes these infernall treasures; they bury their money & their hopes togeather: according to that which our Sauiour himself said, *Where thy treasure is, there is thy hart.* Matt. 26.

8. They enuy their owne saluation, & presse down with earthly weight their soules, which were created for heauen. For the soule of the couetous man followes his treasures, and is as it were transformed into earth, not only for the present, but for euer.

9. *Life and death* (as it is written) *are indifferently set before man, and he may lay*
Eccles. 15. *hand on which of them he pleaseth*. But so, as hauing once made his choice, of necessity he must stand to his lott for euer. Looke what he hath heer taken holdof, to satisfy his appetits; the same must betide him hecrafter. He must make that his state and condition eternally; that, whilst he liued heer, was his affection.

10. But some perhaps may thinke themselues not touched by that which hath beene spoken, because they haue no treasures buryed in the earth. But whosoeuer applyeth his mind to heap vp earthly riches, hoardeth vp in earth. And so our Sauiour declareth it: *Heap*
Matt. 18. *not vp to your selues* (sayth he) *treasures vpon the earth*. And againe: *Lay vp your treasures in heauen*. The force of Holy Write expresseth the effects and power of spirituall things: that is to say, because both earth and hell belong to auarice, as heauen and eternall felicity are due to mercy & bounty, therfore the difference betweene earthly and heauenly treasures in scripture, signifyeth, that they which with wretched greedines heap vp the

wealth

wealth of this world, may be held to lay vp their treasures in hel, as those which heere giue themselns to works of mercy, may iustly be sayd to haue layd vp theirs in heauen. For the Scripture placeth the treasures, according to the merits of the treasures; & there are the treasures sayd to be, where treasures are like to be.

Couetous men lay vp their treasures in hell: & the merciful theirs in heaue.

*Annotations out of the Ancient Fathers.*

WE are to consider two sortes of couetous men. The first we haue in the booke of wisedome: *That esteeme mans life to be a pastime, or an occupation made for gaine, and that we may increase riches though it be by iniustice.* Wherefore their endeauour is, by hooke or by crooke, that is, by all manner of violence or deceit, to get other mens goods into their hands. So do Marchants for the most part in the sale, returne, price, weyght & measure of their wares, and commonly in their whole traffique. So likewise do theeues, robbers, vsurers, forgerers, and such other cheaters. But of these, *Saluianus* speaketh not: for the Apostle hath already declared their sentence, that

Two kinds of couetous men.

*Sap. 1. 15.*

*1. Cor. 4.*

those which do iniustice, shall haue no part in the kingdome of God.

2. The second of whome he meaneth, are others, which be resolued to do no man wrong and eschew all violence and falshood whatsoeuer: but being otherwise rich by inheritance or by their owne industry, or by Ecclesiastical benefices, or such other honest and lawfull meanes, will not depart with any thing which comes to their hands. And therfore, in the cõmon distresses (which are no where wanting) they bestow nothing on the poore, of that which they haue, not necessary for their own vses or the maintenance of their estate; nor yet reserue it with a pious intention, to be ready to disburse it to Gods greater glory when occasion or necessity may require, but meerly because they take delight to sit vpon their owne. Yea, there want not somethat wretchedly abound, & neglect to releeue the poore though in extreme necessity.

What moued Saluianus to write this Epistle.

3. Wherefore *Saluianus* seeing all estates of the world infected, more or lesse, with this poison of auarice; and inflamed with holy zeale, endeauoureth as

as we see, to prouide a counter-poyson out of the Scriptures, to cleanse the world from so contagious an euill. And going forward with this purpose, he distributes these kind of men into three rancks: that is to say, into secular persons, into those which improperly are called Religious, & those to whome the name of Religion taken more strictly, may seeme to belong. *Lib. 2. c. 2.*

4. The seculars sometimes he calleth sinners, as on the contrary he stiles the Religious of both sorts by the title of Saints. Not that all secular men are sinners obnoxius to the greatest crymes, or that all Religious men are free from them; but because those fal more seldom, and sooner rise againe by reason of their state and condition: whereas the other being entangled with worldly busines, are not only more subiect to fall, but lesse able to recouer themselues againe. Why Religious are called Saints.

5. Moreouer the drift and scope of *Saluianus* is this, to demonstrate how necessary it is for vs, of what degree or condition soeuer we be if we wil auoid eternall damnation, to distribute our worldly substance (specially when it aboundeth) The argument & scope of the whole worke.

boundeth) in reliefe of the poore, and in other workes of Charity. Nor is this peculiar to *Salnianus*, but the common opinion of the ancient Fathers & Doctors of the Church, as shall appeare.

*Leo serm. 50. de collectis.*

6. And first we will begin with *Leo* the Great, who sayth thus: We do « not only receaue from the hands of God « spirituall riches and celestiall gifts, but « also terrene and corporall, that proceed « from his bounty and liberality. So « that worthily he is to call vs to account « who hath deliuered them vnto vs, not « so much to be possessed, as to be wel dis- « posed & dispensed by vs. We must ther- « fore vse his fauours with iustice and « discretion, least the subiect of good « workes become occasion of sinne. For « riches are good in themselues, and very « profitable for human society, being in « the hands of pious and liberall folkes, « so as neither the ryotous wast them pro- « digally, nor the couetous hoard them « vp: for they perish no lesse when they « are vnprofitably kept, then when they « are foolishly spent.

God hath giuen vnto vs temporall goods not so much to possesse them, as to distribute thē.

*Chrysost. hom. 34. ad pop. Antioch. & 55. in Genes.*

7. S. *Chrysostome* likewise: Doth God require of vs (thinke you) any thing

thing that is burdensome? He would »
haueys make that necessary for vs, which »
exceeds our necessity, and distribute wel »
those thinges that are vnprofitably layd »
vp, that thereby he may take occasion »
co crowne vs. »

8. *S. Hierome*, hauing alledged those words of our Sauiour: *He which hath two coates, let him giue one to him that wants*, maks this obiection to himselfe. What if the Scythian frosts, and the snowes of the Alpes should come vpon vs, which could not be repelled with two or three coates? Therfore (sayth he) whatsoeuer may be necessary for mans body to releeue his wants whome Nature hath brought forth naked, is to be accounted but for one coate: and whatsoeuer he needeth for his ordinary food, is to be esteemed but a dayes prouision. So that the precept which warneth vs not to be solicitous for to morrow, is to be vnderstood of the time to come. And in this sense the Apostle sayth: hauing food & cloathing, let vs be content therewith. But if you haue more then is necessary for both, distribute it: and know withall, that for so much you are in debt.

*Hier. Ep. 150. ad Hedibiam.*

What is it to be content with one coate only.

Where

VVhere we are to consider *S. Hieromes* words, that all which is more then necessary for meate, drinke, and apparell, obligeth vs to almes, and maketh vs debters:

9. They greatly offend God (sayth *Isidore*) who abuse the riches which God hath imparted vnto them, rather then vse them in pious workes. They know not how to giue to the poore; they neglect the distressed, and thence increase their offences, from whence they should redeeme them: for this is the only benefit of present possessions, that the poore may be sustayned.

*Isidor. l. 3. de summo bono c. 64.*

Present possession is good, so they releeue the poore thereby.

10. In like manner *S. Ambrose*. We brought nothing with vs into this world, nor shall we carry any thing away when we depart. Wherefore, hauing necessaryes, let vs be satisfied. Who is so iniurious, so greedy, so couetous, as he which makes the food of many, not his refection, but his abundance and delight? It is the same fault to take from him that possesseth, as to deny to him that wanteth, that thou mayst abound. It is the bread of the hungry that thou deteynest; the cloathes of the naked, which

*Serm. 81.*

It is the same fault to take frõ him that hath it, as not to giue to him that wants it.

which thou keepest from them; the ran- »
some of captiues which thou hidest vn- »
der ground. Know therefore that thou »
robbest so many poore men of their »
goods, as thou mightest succour of thyn »
if thou wouldst. And in another place. »
It is a heynous fault for thee, if thou *Offic. lib.7.*
know it, to suffer a faythful soule to wāt, »
and especially, if he be such a one as is »
ashamed to aske. To which of *S. Am-* *S. Thom.*
*brose*, both *Gratian* and *S. Thomas* ascribe *2.2. q.22.5.*
the sentence: *Feed the hungry with thy bread in his distresse, if thou feed him not, thou killest him.*

11. But to conclude with *S. Augustin.* *Aug. in*
Looke (sayth he) how much God hath *Psal. 147.*
bestowed vpon thee, and take therof as *ante medi-*
much as may serue thy turne: whatsoe- *um.*
uer thou keepest ouer & aboue belongs
to others. Through the rich mans sur- *Idem serm.*
plusage, comes the poore mans wants. *24. in fine*
And in another place. Whatsoeuer ex- *de temp.*
ceedeth a reasonable maintenance, let it
not be kept for excesse, but layd vp in »
the treasure of the poore. For, whatso- »
euer God hath giuen vs more then we »
need; he hath not giuen it for vs, but to »
be distributed by vs. Which if we do »

not,

not, we inuade other mens goods. Thus much the Fathers.

12. But what say the Schoolemen? *S. Thomas* saith: that in two cases a man is bound to giue almes to the poore. The first is, when he hath superfluities. In which case, the precept of almes giuing takes place, though there be not extreme necessity: for the sustenance which a man hath more then necessary, belongeth, by the law of Nature, to the maintenance of the poore. The other is, that in etreme and vrgent necessity of our neighbour, a man is bound to giue alms of the very necessaryes of his state: and this opinion is genrally receaued in the Schooles.

*D. Thom. 2.2. q. 32. art. 5. ad 2. & 2.2. q. 66. art. 7. & doctores ceteri.*

13. But what sayth the disciple of Christ that rested vpon his breast? He that hauing the riches of this world, seeth his brother in need, and doth shut his bowells from him, how doth the loue of God dwell in him? *But he that loueth not* (sayth the same blessed Apostle in another place) *dwels in death*. Which last wordes *S. Augustine* handling, speakes as followeth: If thy hart will not serue thee to part from that which thou hast

*Ioan. 13.*

*August. tract. 5. in Ep. Ioan.*

no

no need of to releeue thy brother, how »
wilt thou giue thy life for him? Thy »
money lyes in thy bosome, which the »
theeus may steale from thee, yea though »
they do not, yet when thou dyest thou »
shalt leaue it behindthee, thogh perhaps »
it forsake thee not in thylife tyme: what »
therefore wilt thou do with it? Thy »
brother is hungry, he is in necessity, his »
creditors persecute him, he hath not »
meanes to help himselfe, thou hast »
where withall, and he is thy brother, »
you were both redeemed with the selfe »
same price, and the price was no lesse, »
then the precious bloud of our Sauiour »
Iesus Christ. See therfore whether thou »
hast cause or no to take compassion of »
thy neighbour, if thou hast wealth and »
meanes to help him &c. But perhaps, »
thou wilt say, what is it to me? Shall I »
parte with my money to deliuer another from inconuenience? If this be thy »
answere, the Charity of God dwels not »
in thee, thou hast not him for thy Father, thou art of another generation. »
How happens it then, that thou boastest »
thy selfe to be a Christian? Thou hast »
the name, but not the substance. For if »

He is not a Christian, norloueth God, that takes not compassiō of the poore.

thy

if thy name answere to thy worker, a
« man might rather call thee a Pagan.
« Shew thy selfe a Christian, if thou wilt
« be so called: which if thou do not by thy
« deeds, what will the name auaile thee?
Thus far S. *Augustine.*

## CHAP. II.

*They which greedily store vp money for their children, wrong themselues and their children also.*

### SALVIANVS.

BVT perhaps this doctrine which seemes to call all men to like perfection, and to bring them vnder one and the selfe same law, may be thought ouer rigorous; seeing the conditions & qualityes of men so diuers. Wherunto we may answere, that seeing all men desire to liue for euer; all men should apply themselues that they may liue for euer. For it is meere folly & madnes, to affect one thing in desire, and in deed to procure the contrary.

2. Let vs now consider those Christians, which thinke themselues so entangled

tangled with impediments, as if they were with inextricable bonds detayned from perfection. Of which sort, I suppose those may be numbred in the first place, that are carryed away with a violent care of their children and an inordinate desire to leaue them rich. As though all parents of necessity must be couetous; and there were no other way to shew loue to their children, but by multiplying of riches. For so belike they imagine, that as a body cannot be without a soule, no more can their loue be without couetousnes: which opinion if it should take place, piety would become the fountaine of euills. And then what should become of that sacred Oracle, *Piety is profitable for all thinges?* For by this it would not only become vnprofitable, but most pernicious: for if you make it the mother of auarice; it must needs cõteyne more malice then vertue. For so Holy Scripture sayth, that *Couetousnes is the roote of all euills*. Which being graunted, and that it may be the daughter of piety, not only cõceaued in her wombe but as it were nursed with her poysonous milke; Auarice her daughter, were

Piety is not the cause of euills, but couetousnes.

1. *Tim.* 14.

1. *Tim.* 6.

not so much to be blamed, as Piety the damme, that should bring forth such an issue.

The Fathers auarice is the plague of his children.

2. So that if Piety were so dangerous and hurtfull a thing, it were expedient that we should neither loue nor be beloued. Because, indeed neither the Parents should wish an affection so iniurious in themselues, nor the children so much hurt to their parents. And to say the truth, it were not only hurtfull to the parents, but to the children themselues. For, as it is a pernicious thing to purchase with iniustice, so is it no lesse perilous to the heyrs to inherit the fruits of sinne, and be trayned vp in custome of wickednes: whence it proceeds for the most part, that the children rather inherit their Parents vices, then their possessions. They seaze not vpon their Fathers goods, till they be deceased: but they loose the feare of God by their example, whilest yet they be liuing. And for punishment of both, and example of others, the vices remayne in their posterity many times, when the patrimony is spent. They loose the thinges which are falsely called goods, and hold the possession

Oftētimes children inherite their Fathers vices, & not their patrimony.

sion of the truest and greatest euills.

3. How then? Notwithstanding all this be true, do I thereby cut off the affection of parents towards their children? No, in no case. For what were more inhumane, barbarous, and contrary to all Lawes, then for any man to hold that children are not to beloued by their Parents? and especially to the law of Christ, by which we are commanded to loue our enemies? Wherfore, whē we commend the practise of that which Nature abhorreth: how can we prohibite that which she approueth? or seeke with violence to put out of the soule that which Charity hath engrafted: when we procure to graft in it that which nature hath not planted? No this is not our meaning. For we affirme, not only that children are to be loued, but that they are to be loued aboue all earthly things, and that no other thing in this world is to be preferred before them, God only excepted: for this requires the order of Charity, that a man loue God aboue his children, whome otherwise he should not loue, as he ought.

4. Let vs see then how children are to be loued. Doubtles, no otherwise then as God himselfe hath ordayned, nor can there be a deeper, or a better loue towards them, then that which he hath taught, who is the author of their being and their principall Father. Neither can they be more tenderly loued, then in him that gaue them to be loued. But how & in what measure this shold be done, I will not set downe of my selfe: let the Holy Scripture, the word of God declare it, which in generall tearmes commaundeth al Parents: That « they deliuer to their children the law of « God, that they put their trust in him, & « forget not his works but seeke into his Commandements. And againe: You « Fathers, prouoke not your children to « anger; but bring them vp in the discipline and correction of our Lord.

Children are much to be loued, but God is to be preferred.

*Psal.* 171.

*Ephes.* 6.

5. Behold now, what kind of riches Parents are commaunded by God to bestow on their children, not heauy treasures of siluer and gold (fraughted many times with sinne and iniquity) not proud and stately pallaces; not lofty battlements that dazle mens eyes to

looke

looke vpon them; nor turrets that threaten the heauens; nor freeholdes and perpetuities that cānot be perpetuated; nor possessiōs without limits vnknown to their owners, who account neighbourhood an iniury, and disdayne to haue equalls. God commaunds no such thing nor hath he extended the care of parents to such seruile brokery. His Commandements are few, but wholesome and easy to be done; little in apparance, but great in their fruit; short in writting, but in felicity euerlasting. You parents (sayth he) prouoke not your children to anger, bring them vp in the discipline & feare of God, teach them to put their trust in him, and not forget his mercies, but seeke into his Commandements, Loc heere what riches are pleasing to God. See what wealth he would haue layd vp, & what goods he commands Parents to leaue to their children: that is true sayth, feare of God, modesty & holy disciplin; not base fading transitory things, but in a word, riches that are worthy to be esteemed. For seeing our God is God of the liuing and not of the dead; with reason he

*Ephes. 6. Colos. 3.*

Faith, feare of God modesty and holynes are the treasures to be left to childrē.

commands to be prouided for his children, those thinges, by which they may liue, and not dye euerlastingly.

## *Annotations out of the Ancient Fathers.*

SOME man perhaps may thinke, that *Saluianus* with too much wringing would fetch out the bloud, whilest he presseth all men so hardly with the desire of perfection: and such a one peraduenture will not rest satisfyed with the resolution giuen by the Author himselfe. But the truth is, that he sayth nothing that is not approued by the Ghospell it selfe, and the vniuersal consent of the holy Fathers. For, what he exacts is nothing els, but that no man should neglect the affaire of his saluation; but euery one according to his estate and degree endeauour to attaine to some measure of perfection. Therefore, albeit he would not aduise (nay rather he condemnes) that any secular man hauing wife and children should dispose of all he hath to the poore: yet would he not haue men fall into the other extreme, to

neglect

neglect the duties of Nature, and the obligations of piety.

2. Giue almes (sayth the holy Scripture) of what thou hast, and turne not thy face away from any that is poore: for so neither the face of our Lord wilbe auerted from thee. Be mercifull according to thy ability. If thou hast much, giue abundantly; if thou hast lesse, yet procure of thy little to giue something willingly. Thus did this holy Patriarch instruct his sonne to perfection. And so doth Christ himselfe exhort vs, not only to giue almes, but withall to Charity, Patience, Temperance, Fortitude, and all other vertues whatsoeuer, requiring that we all become perfect in them, euery one according to his degree, state, & vocation whereunto he is called. For these diuine Precepts are giuen, not to monasticall and Clergy men only, but to euery one that beares the name of a Christian. As when he sayd; Be you perfect, as your heauenly Father is perfect. Whereupon S. *Chrysostome* in a certaine disputation, wherein with many reasons he proues it to be the same offence for a secular man to sinne, as for one

» *Tob. 4.*
» »
» »
» Toby in state was perfect.

*Matt. 5.*

*Chrys. l. 3. contra vituperat. Monast. vitæ.*

*Vide Platum l. 9. de bono status Religiosi c. 24. & l. 3. c. 12.*

that hath given ouer the world, hath these words: Thou art deceiued (sayth he) and wrongest thy selfe to much, if thou imagine, that one thing is required of secular men, & another of Religious. And after towards the end. Wherfore (sayth he) I now suppose that no man wilbe so impudent and contentious, as to deny that the secular and the Monke are not obliged equally by the Law of God to rectitude of life, and to aspire to perfection. But that if they fall alike, they wilbe wounded alike. Thus S. *Chrysostome*.

*Ioannes Osorius hom. in Euang. 2. Dom. quadrag.*

3. And it is worth the noting which a certaine late writer obserued in our Sauiours conuersation heere vpon earth; that he vsed to lead his Disciples and followers with him to the tops of hills & more eminent places. For vpon a hill he deliuered that excellent and absolute doctrine of the new Law: vpon a hill he was transfigured: vpon a hill he spent the night in prayer: lastly vpon a hill he dyed on the Crosse, and from a hill by his owne power he tooke possession of Heauen. Vpon a hill also God appeared to *Abraham*: vpon a hill he gaue

*Genes. 5.*

the

the Law to *Moyses*: vpon a hill he comforted the Prophet *Helias* in desolation for the persecution and afflicted state of his people, and reuiued him with his gracious countenance. All these things were wrought vpon hills. Wherefore the Angels leading Lot out of the common calamity of fire, bad him saue himselfe vpon the hill.

*Exod.* 32. *Reg.* 3. 9. *Genes.* 19.

4. From whence this Author deduceth three degrees of a Christian life. The first, of those that with heroicall resolution follow Christ, the true hill it selfe, imbracing the euangelicall Counsells. The second, of those who though they remaine in a degree something lower, yet in that also they find aduantage of ground, and more or lesse raise mountaines, and make their ascents in piety and Religion, by frequenting the Sacraments, & attention to diuine seruice, and the like. They honour the monuments and reliques of Holy Martyrs and Saints with dayly exercise of prayer both publike and priuate, & with their almes they releeue the necessityes of Christs seruants, or rather Christ himselfe in his poore. They lead a sober and

temperate life, & ſpare from ſuperfluous expences, what they beſtow vpon good workes. And in the meane time, with many acts of mortification they tame their owne bodyes, and keep them ſubiect to the ſpirit, and with exerciſes of perfection, & works of ſupererogation aſcend dayly in the loue and imitation of Chriſt: ſo that of them it may be ſaid; That they vſe this world as though they vſed it not. And to theſe eaſy (but excellent) aſcents, the Prince of the Apoſtles, & chiefe Paſtor of Gods Church S. *Peter* inuiteth all Chriſtians, ſaying:
2. Petr. 1. Brethren, labour to make ſure your vo-
« cation and election by good works: for
« ſo doing you ſhall not ſinne, but haue
« open and abundant entrance into the
« euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt. And this is the ſecond degree of aſcent. The laſt & loweſt are thoſe, which wilbe ſaued, but are loath to leaue the playnes, or take the payns neceſſary to aſcend with the other two; but chooſe rather to lead a common life, & ſerue God with their commodity and eaſe, not attempting any thing of ſupererogation or difficulty,
more

more then what all men are obliged to do by the law of Nature or diuine precept.

5. This kind of life is good also, if it be well performed. But the danger is great, and so he compareth the life of those to a shooter, that hath his bow slacke stronge: Who though he aymes neuer so wel at the marke, yet commonly he misseth, or at least commeth short by reason of the weaknes of his bent. So these men though they purpose to keep Gods Commaundements, and direct their life to that scope; yet it must needs fall out that they transgresse many tyms, through the infinite occasions which they must needs haue to sinne, and the weaknes of mans nature after the fall of our first parents. So that he which will thinke to hit the marke and attaine the true obseruance of Gods Comandments, must take his leuell not point-blancke (as they say) but something higher then the marke he shooteth at: that is, he must ayme his actions and endeauours to a higher scope, and with a more noble intention, then to do no more for God Almighty then what he cannot omit

vnder

vnder paine of damnation. For such a seruant no man would keep in his house.

6. This is that which S. *Peter* insinuates aboue: *For so doing* (sayth he) *thou shalt not sinne at any tyme*. Therfore, when thou art admonished to do workes of supererogation due to higher perfectiō of life, and conformest thy selfe therunto; thou dost not only increase the expectation of more aboundant entrance into heauen, with a greater crowne of glory (as S. *Peter* sayd before) but thou makest certaine thy election, keeping thy selfe far of from sinne; when thou mayst say with the Prophet, *Because thou (o Lord) art my hope, thou hast made the highest thy refuge*. Our eternall saluation (methinks) of all other things should not be put to hazard: for seeing we desire and labour so earnestly that our temporall and secular busines, when it is of any importance, should haue good successe, and we spare no paynes nor cost to bring it to effect: much more we should endeauour, by al possible meanes, to secure our soules from eternall perdition: for if they perish, all is lost.

*Psal. 9.*

7. But,

7. But, whereas *Salnianus* affirmes heere, that men are not excused to be cotous by the obligation they haue to prouide for their children, though the proper place be hereafter where he hãdleth this point more at large, yet it will not be amisse to heare (by the way) what S. *Chrysostome* sayth to this point. But you argue (sayth he) I haue children to care for. Why do you accuse your children? *Abraham* had more children then you, & yet he went forth in to the high wayes, to inuite pilgrimes to his house. » The widdow of *Sarepta* had likewise a » sonne, and yet when she had but one » handfull of meale for him and her selfe, » she made first a lofe of it for the Prophet » *Elias*. But thou wilt say: I desire to leaue » my children prouided. Thou sayst wel. » And so thou shalt do, if thou leaue them » vnder the Fatherly protection of God » Almighty, and him their debter, as thou » mayst by deseruing well of the poore. If » thou be too sollicitous about thy children, » God will take no charge of them. » But if thou commit them to his care, he » willbe their Father, and vse his liberality with them: and so thou shalt leaue » thy

*Chrys. ser. 8. in Epist. ad Rom. Tom. 4. Genes. 18. 3. Reg. 19. 17.*

« thy children thereby infinit riches. Wherfore, trouble not thy selfe so much to
« leaue thy children rich, as to make thē
« vertuous. Let thy endeauour be to leaue
» God their debter. Make ouer to him
» their assurances: for when all the rest fayleth, that will stand insteed.

*Surius in Com. SS. 23. Ianuarij.*

8. Thus S. *Chrysostome*. And there is a notable example to this purpose in the life of *S. Iohn* Patriarch of *Alexandria*, surnamed the Almener. Who vnderstāding of a certaine poore yong man that was fallen into misery, by reason his Father had giuen all that he had to the poore, leauing the child to the protection of the mother of God, to whome he was peculiarly deuoted all his life tyme: caused a Notary to draw a deed in an old parchment vnder the name of one *Theopemptus*, whereby the yong man and his Father deceased were declared to be the Patriarch his kinsfolkes: and so called him to his house, and entreated him accordingly; afterwards marryed him richly in *Alexandria*, so as he came to inherit both honour and patrimony far aboue that which his Parents could haue left him. And so in him was verifyed the

the saying of the Prophet Dauid. *I haue beene yong, and now am old, but I neuer saw the iust forsaken, nor his children begging their bread.*

9. But what should I say of the noble widdow S. *Paula*, mother of that no lesse noble daughter *Eustochium*? Of whome *S. Hierome* giues this commendation. If al the parts of my body (saith he) were conuerted into tongues, yet were I not able to speake worthily of this venerable widdow; of a noble family, but more noble in her self; renowned sometyme for her riches, but now much more for her Christian pouerty, preferring Bethleem before Rome, and changing her stately pallaces glittering with gold, for a poore cottage. And hauing said much to this purpose, he proceeds on in this manner. If she espied a poore man, she releeued him straight: the rich she exhorted to vertuous life. Her liberality only exceeded measure: for she tooke vp many times money at interest, to supply the wants of others, that none might go from her with an empty hand. I ingenuously confesse my errour, when I saw her so profuse (as then

*Hieron. ad Eustoch. in Epitaph. epist. 27.*

The liberality of the glorious and humble Paula.

« then I thought it) in powring out her
« goods to others, I did expostulate the
« matter with her, alleaging that of the A-
« postle, Not that others may haue ease,
« and you affliction; but with measure,
« let your aboundance supply their want;
« so that there be an equality. And agai-
1. Cor. 8. « ne, that of the Ghospell. He that hath
« two coates, let him giue one to him that
« wants. But so, that she should beware,
« least what she desired to do, she might
« not be able to doe alwayes. And much
« more to this effect.

« 10. To which she (with singular
« modesty of speech and countenance)
« replyed, taking God to witnes, that
« what she did, was meerly done for him
« alone; & that she desired nothing more,
then to dye so poore as she might be bu-
ried in a borowed sheet: cōcluding thus.
If I aske (sayd she) I shal find many that
will releeue me: while this poore man,
if he be not releeued by me which am
able (yea though I should borrow it of
another) and chance to perish for my
hardnes of hart; who should answere
for his soule? I aduised her, to be more
wary. But she feruent in fayth, was
wholy

This noble & rich widdow wisheth that she might dye a beggar and her daughter likewise.

wholy vnited to her Sauiour; & in poueryty of spirit would follow her Spouse yeilding him that which she had receaued from him, & so truly became poore for his sake. To conclude, she obtayned her desire, and left her daughter in necessity. And after a few lynes. But what sayd the venerable *Eustochium*? She notwithstanding all this, fell vpon her mothers corse, and as it were sucking her dead breast, could not be drawne away from her. She kissed her eyes, and layed her face to hers; and imbracing her often with tears wished to be buried with her. Thus far *S. Hierome*. The Patriarch (of whome we made mention a little before) comming to dye: notwithstanding he had many kinsfolkes, being aduised of the danger of his disease, called a Notary and declared his last will in these words. I *Iohn* the lowest seruant of the seruants of God; yet in freedome by the grace of Christ, and for the Episcopall dignity which it hath pleased him to put vpon me, giue thee thankes my Lord, my God, that hast made me worthy to offer thee vp thyne owne. I haue nothing left of the goods of this world,

She feared to incurre homicide, if she shouldnot releeue the distressed.

S. Iohn Patriarch of Alexandria his last will.

but one peece of money; which I bequeath to the poore, my brethren in Christ. When, by Gods permission, I was made Bishop of *Alexandria*, I found in my Bishopricke about eight thousand pound of gold; since, I haue receaued of the piety and oblations of the faythfull, ten thousand pound more. Which, because I knew it belonged to Christ, I restored it to him; to whom also I now giue my soule. This testament made this noble Prelate: noble in bloud, and no lesse in vertue. And such they be, commonly, which aspire to heroicall pouerty, and make the best vse of riches. And so *Cardinall Poole* of the bloud Royall of England, left all he had to the poore, as many others of his Ancestors haue done. And now lately *Cardinall Sfondrata* nephew to Pope *Gregory* the 14. of the family of *Roborei* Dukes of *Vrbine*, dying in February last 1618. made the Church of *S. Cecily* in *Rome* his sole heyre: leauing to his kinsfolks only certaine pictures and other things of small valew, as tokens of his memory & affection to them. And this may heer suffice.

CHAP.

## CHAP. III.

*Of two laudable kinds of treasures: the one, which Parents lay vp for their children; and the other, for themselues.*

### SALVIANVS.

NO man doubteth but that worldly riches, for the most part, are hurtfull to such as want faith and vertue: And to such, they are rather cause of death then life, according to the saying of God himselfe. *How hard a thing is it for a rich man to enter into the kingdome of heauen.* And againe: *It is easier for a Camell to passe throw a nedles eye, then for a rich man to enter into heauen.* Whereupon he commandeth vs: *Heap not vp to your selues treasures on earth; but lay vp your treasures in heauen.* In which words, and the former are declared two sorts of treasures: the one, which the Fathers lay vp for their Children; the other which they prouide for themselues.

*Matt. 19.*
*Matt. 10.*
*Luc. 18.*
*Matt. 6.*

Two kindes of treasures.

2. And how to their children? By instructing them in their duty, and the

feare of God. And how to themselues? By laying vp for themselues treasures in heauen. And that in a strange manner, as followeth. For, considering that all earthly riches are momentary, and good discipline immortall; and parents commonly loue their children better then themselues: they may apply the frailty of their wealth to their owne behoofe, and endow their children with the euerlasting. And so they may satisfy their affection towards them, and yet prouide wisely for themselues. And this with a double benefit, which shall last for euer: making their children immortall by that which is not subiect to death: and themselues no lesse, by well applying for eternity, that which is corruptible and they must loose from themselues a little while after, and leaue to others though neuer so loath.

3. Why then (o Fathers) do you weary your selues in vayne? Why stretch you forth your armes to rake togeather earth & vanity, which both you & your childrẽ must leaue to others? You can no way so well deserue of them, nor do thẽ so much benefit, as by leauing them in

in possession of such goods as they neuer shall leese. It is needles then, that you take so much paynes to leaue your children rich of worldly treasures: for you can by no other meanes enrich them so much, as by making your children themselues, the treasure of Almighty God. Which notwithstanding, and though all this be most true and most for their profit: yet do I not meane, thereby to exclude the children from their Fathers goods. But of this, and how it is to be done with benefit of both the Fathers and their children, we shall haue occasion to speake hereafter.

Children cannot be more enriched then if they be made the treasure of God.

## *Annotations out of the holy Fathers.*

NO Christian man will doubt, but that it is very hard for a rich man to be saued: specially being so expressly affirmed by our Sauiour himselfe. But because it is the principall foundation of *Saluianus* his discourse in al this Treatise: it will not be amisse to consider what the holy Fathers, grounding themselues vpon the Scriptures, say in this

point, and the reasons and causes why it is so.

Why rich men are hardly saued.

2. First therefore, these riches of the world, are hardly gotten in abundance or much increased, without sinne. For the holy Scripture teacheth « *that they who desire to become rich, fal into temp-* « *tation and snares of the Diuell; and into many* « *vnprofitable and hurtfull desires, which drowne a* 1. Tim. 6. *man into perdition, and destroy him.* Where- « fore S. *Gregory* sayth very wel, They that « thirst after riches, let them harken to « what is written: he that maketh hast to « be rich is not innocent. For, truly they « that are greedy of riches, neglect the dã- « ger of sinne: and like birds which fol- « low their prey, whilest they perceaue « not the snare, are entangled at vna- « wares.

« 3. Besides, though wealth fall vpon a man by inheritance or otherwise by lawfull meanes, yet is it almost incredible how riches extinguish the study of vertue, and increase an insatiable thirst to haue more and more; and the sinke of vices which they bring with them, vnles the rage of couetousnes be aswaged by the singular grace of God.

4. On

4. On the other side, who knows not the nature of riches, how vnsteedfast they are, and nothing more slippery then they? They are continually exposed to perish by a thousand wayes; and to the rapine, iniury, violence, and deceipt of those which gape after them. They are liable to all chances of fortune or misfortune. They minister perpetual matter of strife: and strangely distract the weake hart of man, and make him at variance with himselfe, and dayly more vnapt for heauen. For, he that cleaues to the earth and handles nothing else, must needs likewise himselfe become earthly.

5. So that the possession and inordinate vse of riches doth wholy disturbe the thoughts, loue, and memory of spiritiall comfort; and diuert them to other thinges. And therfore S. *Hierome* sayth: *that vertue and riches cannot agree together in the selfe same brest*. And S. *Ambrose* calleth *pouerty the Mother of vertues*. For he that sets light by temporal things, deserueth eternal. *And no man* (sayth he) *can enter into the kingdome of heauen, that is ouer head and ears in worldly desires.*

*Hier. epist. 13. cap. 1.*

*Ambros. l. 5. in Luca.*

6. Moreouer the rich man that is as it were glutted with his present prosperity, and entangled in vices, hath not only lost his appetite to heauens eternity, & all cogitation of what is to come, but the remembrance & mention thereof is vngratefull to him. Wherfore the wiseman sayth: *O death how bitter is the memory of thee, to a man that hath put his rest in his riches?*

7. But alas, how many miseryes spring from this obliuion of what is to come? Thence ariseth on the one side, languishing and tediousnes of the soule for lacke of spirituall sustenance: and on the other, insolency, pride, and arrogancy, by abundance of that which puffeth it vp. There springes (sayth *S. Augustine*) out of this false felicity & abundance, a certaine confidence and presumption of our selues and of our owne forces, wherein, if there had not beene a great deale of mischiefe, our Sauiour would neuer haue sayd: *How hard a matter is it, for those that put their trust in their money, to enter into the kingdome of heauen*. For to abound in riches and not to trust in them, the wise man holds to be so difficult,

*Aug. ser. 5. de verb. Dom.*

*Marc. 10.*

cult, that it is aboue humane forces: as may appeare by that which followeth. Blessed is the rich man (sayth he) that is found without blemish; and hath not followed after his gold, nor put his trust in his treasures of money. And inferring the difficulty, he adds: *Who is he, & we will praise him?* But, what needs more to giue vs a true conceipt of riches, and how great a folly it is to loue them, or vse them with excesse; then, that our Sauiour hath compared them to thorns, not only because they stifle and choake vp the good seed of Iustice, Piety, and al other vertue: but because they rent & teare the soule with as many prickes as they bring in vices. And as S. *Gregory* notes, *while they draw it into sinne, with mortall woundes they embrew it with blood.*

*Eccles. 3.*

Why riches are thornes.

*Gregor. hom. 5. in Euang.*

## CHAP. IIII.

*That it is a ſigne of impiety and lake of faith, for a man that hath no neceſſary heyres, to leaue what he cannot carry with him rather to ſtrangers & vncertaine ſucceſſe; then to beſtow it vpon the poore, for the honour of God and good of his owne ſoule.*

## SALVIANVS.

FOR as much as ſome there be, who holdthemſelus excuſed though they beſtow the ſurpluſage of their wealth, not to the honour of God, not for their owne ſaluation; but following their fancy, & led by ſenſe, ſeeke other heyrs when they haue none of their owne, not regarding, many tyms, that they are wicked or otherwiſe welthy: Let vs conſider a little, who endoweth vs with theſe riches which we poſſeſſe, and to what end he beſtoweth thē vpō vs; that knowing the giver, we may the more eaſily inferre to what vſe they ſhould be imployed.

imploied.

2. There is none, as I suppose, worthy to be reckoned among men, that doubteth whether worldly goods were giuen to them that haue them by the goodnes and liberality of God, or no, vnles there might be found any so voyd of sense as to imagine, that though the whole world were freely giuen to the vse of mankind, yet somethinges in particuler should not be so. Wherefore, if God hath freely giuen to euery man euery thing which he hath, who can doubt, but that he should returne the same to his honour, by whose fauour & goodnes he had it; and to contribute to his seruice, when occasion is, at least some part of that which he receaued from his bounty: since therin consisteth our gratitude towards him, & the true vse of his benefits, that we honour him as much as is possible, in and with the same thinges which we haue receaued from him.

Riches are the free gift of God.

What it is to vse Gods benefits.

3. This needeth no other proofe, then the examples of all honest dealing betweene man and man. For if one out of his free bounty should assigne to another

other the vse of some thinges for his benefit; and the other vnmindfull of his benefactour, should go about to transferre the propriety of the same thing so lent him to vse, from the true owner: should he not be held for an vngratefull and most faithles wretch, that should seeke to spoyle the other of his right and dominion, because he had enriched him with the possession and vse?

4. We haue only the vse of the things we possesse; we liue & traffique with the commodityes receaued from God; we haue all that we haue out of his beneuolence. And when we leaue this world, we must (whether we will or no) leaue behind vs al that we haue. Why therefore should we that are only tenants at will & possessors vpon trust, seeke to defraud the true owner of his propriety in thinges which we can by no meanes carry with vs? Why vse we not more honest & better dealing with God in such trifles; from whome we expect, and may receaue if it be not our fault, far greater thinges? We haue held these as long as possibly we could, and haue held them hitherto at his pleasure

God hath graunted vs only the vse of thinges, nor ought we otherwise to imploy them, the as he permits.

pleasure that lent them: what then can be more iust or reasonable, thē that after so long vse of that which now must be left, we surrender it freely to him of whome we had it? And so the word of God deliuered to vs in the holy Scripturs, doth expresly commaund, saying to euery one of vs, dayly: *Honour thy Lord with that which thou hast*. And againe: *Pay what thou owest*. *Prouerb. 3. Eccles. 4.*

5, Behould therfore, how sweet and gratious a Lord we haue; who inuiteth vs in this manner to distribute our earthly riches. *Honour* (sayth he) *thy Lord with thy goods*, when as all is his. He calleth that which we hauewholy from him, *ours*, that we may haue somewhat to giue him: calling ours that which is but lent vs, *to the end he may receaue and reward it as a gift*. But least the hart of man should be puffed vp, in that he calleth ours the goods which we possesse, he addeth, *Pay thy debt*: as much to say, that where deuotion inuites vs not to bestow; necessity should enforce vs restore: and he that is not moued by fayth and gratitude to do good workes; at least should be constrained to do them by obligation

bligation of Iustice. First he sayth, Honour thy Lord with thy riches; & then he addeth, Pay thy debt: as who should say, If thou be moued with deuotion, bestow as of thyne own: for that is horable to God. If not, restore that which is his. And they were wel put togeather to shew a freedome of giuing, and a necessity of payment: speaking as it were to all men indifferently. We are inuited to good workes by faire meanes; and compelled by force. *Giue, if you will: If you will not, restore.*

6. The Apostle likewise admonisheth the same. Commaund (sayth he) the rich of the world not to be proud, nor to trust in the incertainty of their riches, but in the liuing God (who giueth vs al things abundantly to enioy) in the will of doing goods workes. Where, in a word he teacheth vs two thinges to wit, who hath giuen vs riches; and to what end he hath giuen them. For, saying that we must trust in God that giueth vs all things; he shewes that we are enriched by him alone. And (in the will of doing good works) he inferres that all which God hath giuen vs is to

1. Tim. 6. « « « « «

be

be imploied to good and necessary vses. He giueth vs (sayth he) al things in will of doing good workes: as much to say, that to this end he made vs rich of meanes, that we might be rich in good workes, by way of exchange: that is, imploying well the temporall riches which we haue receaued from God, to make them eternall; and to deserue to be rich both in this life and in the world to come.

God giueth men riches, to the end they may be rich in good workes.

7. Thus then are riches to be had, thus to be sought for, thus held, & thus to be increased: otherwise, not to vse them well, is an vnspeakable mischief. For as the holy Scriptures say, *there is nothing worse then a couetous man: and riches layd vp to the vndowing of him that hath them*. And so it is most true. For, what can be more miserable, then for a man to conuert good things present, into future euills; and with the same meanes which were giuen vs for our comfort in this life, and to gaine heauen; procure our owne euerlasting death and damnation?

*Eccles. 10.*

It is an incredible euil not to vse well the gifts of God.

8. Wherein this also may be considered, that if riches already gotten, are not kept without such danger; how much

much more mischiefe may come, by heaping them together? For, where shall one find a rich man of that temper and mediocrity, that he is content with that which he hath, and is not greedy to get much more? O misery of man! And thou *Ecclesiasticall Common wealth*, into what straits art thou come! that where the Scripture accounteth it a crime to keep vnprofitable riches in our hands: now not to increase them may be esteemed vertue? Wherefore (as we haue sayd) how can they thinke themselues blameles, if at last they dispose not of their goods for the benefit of their soules when they are guilty for retayning thē so long? Or how should they not be faulty that leaue them to wicked heyrs, Gods enemyes, at the houre of their death: when they are blamed for not releeuing his friends, with part of them in their life? To which purpose let vs hear what he sayth by his Apostle. *Go to now*

Iac. 5. *you rich men: weep in the miseryes which shall*
« *befall you. Your riches are corrupt, and your gar-*
« *ments eaten with moathes: your gold and siluer is*
« *rusted, and their rust shall beare witnes against*
« *you, and eate your flesh as fire. You haue layd vp*

*store*

*fire for the last day.*

9. These words may suffice to strike feare into any reasonable creatures: For, they are spoken particulerly to rich men. They admonish them of future euills, and threaten euerlasting fire. And are so much the more to be feared, as they specify no other sinne, but only auarice: seeing this heauy sentence is giuen against thē meerly for their riches thereby to signify, that the vnlawful keeping of them against their end and Gods ordinance, is inough for eternall damnation, though there were no other offence.

10. What can be spoken more plainely? What is more euident? The Scripture in those words doth not say, that thou art to be punished, because thou art a murtherer, a fornicatour, a theefe: but only, *because thou art rich*. That is, because thou hast abused thy riches: because thou wouldst not vnderstand that they were deliuered to thee to be imployed to good vses. For riches in themselues are not hurtfull: but the vicious and inordinate minde of them which possesse them or seek after them,

The hunger of gold and siluer only, brings a man to damnatiō though he hath no other sins.

make them pernicious. Wealth is not the cause of mens punishment: but of their wealth they make their punishmẽt. And while they know not how to vse it, they turne it to be a scourge in their owne hãds. *You haue stored vp* (sayth the Scripture) *in the last dayes.* And to very good purpose is added, in the last dayes: as much to say, that the treasures crime is the greater, by how much it is extẽded further. By the treasuring, his couetousnes is noted: by the last dayes, his infidelity is condemned. And heerby the crime is redoubled, because it was ill inough at any tyme to be couetous: but far worse, when in the last dayes it is continued.

## *Annotations out of the Ancient Fathers.*

THE ground of this Chapter seems to be, that riches are not so much bestowed by God vpon men, to be by them possessed and enioyed, as deliuered them in trust to be distributed. Let vs now see how the Fathers agree with our Author in this point, partly touched before. And we will begin with S. *Basil.*

Who

Who after he had reckoned vp at large the follyes, miseries, and ruines of couetous men; declareth briefly to what end riches were giuen in this manner. How long therfore (sayth he) shall riches be the snares of soules, the hooke of death, the baite of sinne? Riches were giuen for the sustenance of mans life; and not for an enticement to euil. And least it might be thought that he vnderstood it only of this temporall life: he addeth. For the redemption of his soule, and not to be the occasion of his perdition.

*Basil. hom. in diuites auaros.*

2. So likewise S. *Chrysostome* speaking to the people of *Antioch*. Thou art (sayth he) O rich man whosoeuer, no lesse a steward of thy own goods, thē he that dispenseth the goodes of the Church. Wherefore, as he may not dispense rashly that which belongs to the poore, for that it was giuen to the end they should be releeued: no more canst thou thyne owne &c. With these agreeth S. *Leo* the Great. For this cause only (sayth he) God would haue thee to abound, more then others; that by thee, others should not want: and that by so good a work as releeuing the poore, thou mighte-

*Chrysost. hom. 34.*

*Leo serm. 1. de collect.*

test be freed from many sinnes. O wonderfull prouidence and goodnes of our Creatour, so to releeue by one fact the necessityes of both.

Ambros. serm. 81.

3. S. Ambrose also reasoning with a couetous man: Thou wilt say (sayth he) what iniustice is it for me to keep myne owne whilest I co et not the goods of another? O impudent question. Thin own? what callest thou thin own? from what vnknowne place hast thou brought it into this world? When first thou entredst into this world; when thou issuedst forth of thy mothers wombe; what haddest thou? How cāmest thou furnished and prouided? If thou knowest not, learne it of the holy Apostle: *VVe brought nothing* (sayth he) *into this world, nor are we to carry any thing away with vs VVherefore hauing food and cloathing let vs content our selues.* The earth was giuen to all men in common; wherefore no man may call any thing properly his. Whatsoeuer he taketh out of the cōmon more then he needeth for himselfe; is taken by violence. But, when al is done, as thou camest naked from thy mothers wombe, so naked shalt thou returne.

1. Tim. 6.

And

And if thou thinke that this element of »
the earth was produced by chance, thou »
art an Infidell, that knowest not how »
God created it. But if thou acknowledg »
this benefit from him; be thankfull to »
thy Creatour, and reason thus with thy »
selfe. Why hath he giuen me in this »
world more then to others? Is he parti- »
all or vniust, distributing so vnequally »
thinges equally necessary for mans su- »
stenãce, that thou shouldst abound with »
all thinges, and others in extremity of »
want? Or rather, hath he dealt with »
thee in this manner, to let thee tastof his »
blessings, and to crowne others by the »
vertue of patience? And yet thou (for- »
sooth) thinkest thou dost no man wrõg, »
whilest thou keepest to thy self the gifts »
of God, which should be the reelefe of »
many. Thus far S. *Ambrose* out of *S. Basil.* »

4. But in another place of the booke *Idem Nabuth. cap. 2.*
of *Nabuth* he sayeth more: How longe »
will you, o rich men of the world, con- »
tynue these foolish desires of yours? »
would you haue the whole earth to »
your selues alone? Why do you seeke to »
thrust out your companion in nature? »
And seeing the earth was founded in the »

« common for rich and poore, as well as
« the ayre and the other elements; why do
« you so arrogate to your selues, as it were
« a peculiar title to it? Nature acknow-
« ledgeth not any richer one thē another,
« that brought forth into this world al a-
« like. She sent them forth naked, in want
« and necessity of all things; and the earth
« is to receaue them againe naked, as she
« deliuered them. She knows no particu-
« lar bounds of any mans possessions; but
« takes them all alike into her bowells,
« from whence they came. Who can dis-
« cerne the dead, one from another? Open
« the earth, and see if you can tell which
« is which? Turne vp their graues, and if
« you can discerne the poore mans body
« or bones from the rich, I am content
« you reproue him. Thus that eloquent
Doctor of the Church. I omit the three *Gregoryes*, the Great, *Nazianzen*, and *Nicen*, *Ierome*, *Prosper*, and *Isidore*, with innumerable others, All which agree in the same sentence.

Why rich men striue against nature.

*Aug. ser. 296. de tempore quod est ser. 28. de diuers. c. 23.*

5. But yet let vs heare S. *Augustine*, so expert as we know in the holy Scriptures. The truth it selfe (sayth he) which neither can deceaue nor be deceaued doth

doth admonish vs: Let vs heere it, let vs
feare it; let vs obserue it. It sayth vnto
vs: Abstaine from all auarice. What is
meant by this all? Peraduenture you wil
thinke that he only is to be be called co-
uetous, which desires another mans
goods. But I say vnto you, *that neither you
may greedily couet and keep your owne*: and this
is signifyed when all auarice is forbid-
den. It is no smal matter (my brethren)
nor to be lightly regarded, when our
Lord and Redeemer, our Sauiour that
dyed for vs vpon the Crosse, and gaue
his precious bloud for our ransome, and
with all is our Aduocate & must be our
Iudge: It is no small matter when he
biddeth vs beware. He knoweth how
much mischiefe lyeth hidden in it; we
know it not: wherefore, let vs beleeue
him. Beware, sayth he: what, say we?
and of what? of all kind of auarice. I
keepe but myne own say you: I take no
mans goods from him. But beware sayth
he from all kind of auarice. *For he is not
only couetous that takes from another: but he also
that keeps with inordinate affection his owne.*

6. By this which hath beene sayd
out of the Fathers, if we will argue a-

right, we may conclude in this manner. That it is no ſmall but a great ſaueur, grace and benefit of Almighty God to the world, that there be poore folkes euery where to be found: ſeeing that indeed they are no leſſe neceſſary for the rich, then the rich for them: The poore receaue temporall ſuccour and commodityes from the rich: & the rich receaue eternall life by the poore. Wherefore we read of S. *Iohn* the Alminer, of whome we haue ſpoken aboue, that the very ſame day he was elected Patriarch of Alexandria, he ſent his ſeruants about the Citty, to take a note (as he called them) of all his maiſters. And when they asked whome he meant, his maiſters: Theſe (quoth he) whom you cal poore folkes, & beggars, be my maiſters & muſt be my helpers. For they are thoſe who truely help vs to heauen.

Poore folkes are neceſſary for the rich, and the rich for the poore.

S. Iohn Eleemoſ. nouriſhed dayly 7500. poore.

7. There were found in the Citty aboue ſeuen thouſand and fiue hundred of theſe; and he cauſed his ſteward to allow them all maintenance. To which purpoſe S. *Auguſtin* ſayth thus: the rich & the poore are two oppoſite thinges: but yet, very neceſſary the one to the other.

*Aug. ſer. 25. de verb. Dom.*

The

The rich was made for the poore, and the poore for the rich. It belongs to the poore to pray, & to the rich to giue: & it is the property of God, to recõpence smal workes with great rewards. From a little alms dispersed among the poore, groweth plenty to the seed-mã. For the poore mans field is very fertile, and yeilded a speedy harueſt. The poore man is the way to heauen, whereby the rich getteth to his heauenly Father. Begin therfore to giue to the poore. Giue, that you may receaue it. Giue (I say) to the poore, if you will escape the euerlasting fire. Giue heere to Christ vpon earth, that he may restore it to you againe in heauen. Thus far S. *Augustine*. And to the same effect *Laurentius Iustinianus* was wont to say: *That rich men could not be saued, but by almes &c*. This was the iudgement of these holy Fathers, Lights of the world. And either all they erred, or cotous men are deceaued.

The poore man is a fertile field, and the way to heauen.

*Surius 6. 9 Vitæ eius.*

## CHAP. V.

*Let the couetous man (at least when he comes to the last) renounce his sinnes: and repenting himselfe of his former wicked life, procure some prouision for his iourney into the next world, by disposing well of his goodes before he dye.*

### SALVIANVS.

SOME perhaps may thinke, that what hath hitherto beene spoken, is very austere. And truly they haue reason, if it were not inforced by the authority of holy Writ. The Apostles doctrine might (I say) seeme hard, had it not beene further vrged by our Sauiour himselfe. Who affirmeth, that those are
Iac. 5. vnworthy of him, who for him renoū-
Luc. 14. ce not whatsoeuer they possesse. Which being so, haue we not (thinke you) spoken hitherto sparingly inough? whilest we seeke to help, at least, the desperate cure of such as we cānot recouer to perfect health: and saue from eternal death them,

them, whose life we are not able to remedy. For what is perfect health, but to lead a vertuous life? and what is a desperate cure, but at the point of death, to prouide for eternity? And againe; what is perfect health, but to vse well in this world the gifts of God? And what is the last remedy, but at least to do when it cannot be deferred, that which you repēt you had not done sooner? Some perhaps may thinke hardly of this speach. And they might thinke so, if it were not more remisse then the Apostle his seuerity. For he inuiteth rich men to *weep and lament*; we to remedy their misery. The Apostle calles riches fire; we seeke to draw water out of riches, to quench it. According to that saying: *As water extinguisheth fire, so doth almes abolish sinne.* The Apostle warneth vs, that damnation lyeth hidden in riches ill kept: And we, out of that which denounceth to be euerlasting death, endeauour to procure eternall life.

*Iac. 5.*

*Tob. 4.*

2. Yet would I not haue you to suppose, that a man entangled with sinnes of the flesh, or other like crimes, who hath gotten gray heares, following his lustes

lusties & appetits till the houre of death, that such a one (I say) howsoeuer he dispose of his goods, can so be discharged, if he do not first renounce from the bottome of his hart all his sinnes, and cast off that foule habit of wickednes, and put vpon him a new garment of repentance and innocency receaued from the Apostles hand: for otherwise he cannot be sayd to leaue his sinnes, when he rather wants power, then good will to offend. For he which forbeares to do euill for feare of death; forsakes not his sinnes, but his sinnes forsake him, being debarred from sinning by necessity. Nay rather I hould, that euen he sinneth, when he seemes to giue ouer: for in his hart he hath not yet left his wickednes, whilest he hath a will if he could, to continue in sinne. Wherefore he deludes himselfe with false hopes, who drawes his life in wickednes, thinking to redeeme his sinnes at his death, and escape punishment not for his vertue, but for his riches. As who should say, that God sought not the life of a sinner, but his goods; and would be content to take money for all, howsoeuer he had liued:

The amendement of life is not to be differed.

God requires not mens money, but innocency of life.

liued: hoping to redeeme his pardon at last, as of a corrupt Iudge, who exacting money, makes sale of sinnes.

3. It is not so: we confesse that almes is behoofull, but not to those that liue ill, presuming to set themselues free with almes at their death, and sinne out of this confidence: But to those only almes is profitable, which deceaued out of the facility of youth, errour, ignorance, or humane frailty, and deliuered from a dangerous tempest of a troubled mind, begin at last to remēber thēselus. And as one escaped out of a greeuous sicknes, or like a mad man after his fury; so those after their errours returne againe to their senses; differing only in this, that these reioyce when they haue escaped the danger; but the other lament when they haue recouered their health. And not without cause: for they are glad, because they perceiue their former perill; these are confounded with the foulenes of their sinnes past, and the irrecouerable time which they haue lost. And so it must needs follow, that they reioyce, & these lament. For they impute their sicknes to the quality of their disease;

diſeaſe; theſe charge themſelus with the burden of their offences. They are glad for their remedy; while theſe are careſull how to come out of debt.

4. Wherefore I aduiſe all men (but eſpecially thoſe who find greefe of conſcience, and reſtles remembrance of their former ſinnes) firſt, that though they haue fallen, they lye not ſtill like beaſtly ſwine wallowing in themire. Let them not follow the naturall vncleanes of theſe beaſts, reſting in their ſins, nor bury themſelues in their own ruynes: but as ſooneas they haue fallen, get vp againe; & in the very declining, thinke how to ariſe. Yea if it were poſſible, let the pennance be ſo ſpeedy, that there be left no memory of the fall. In ſuch caſes the firſt part of the cure muſt be, that the ſick take horrour of his diſeaſe, haſten to be healed, and pull the arrow preſently out of the wound: for the ſalue is beſt applyed, while it is greene, and the fleſh ſooner knits vp againe the leſſer while it hath ſtood open, The vlcer which is feſtred doth ſpread it ſelfe more and more; if the ſore grow to a canker, it becommeth mortall. Theſe peſtilent

Excellent counſaile for pennance.

pestilent euils must be expelled. Let Satha be afforded no lodging in thy hart. Otherwise, he that ouerthrew thee when thou didst stand, when thou art fallen, will easily thrust thee headlong into death.

5. But, if the malignity of the disease be such, or the sloth of the diseased so great, that it be driuen into the last of his life: I know not what to say, nor can I tell what counsaile to giue. To discourage the party in such a daunger from seeking remedyes, were cruelty: & to promise health in a cure so long differred, were temerity. Yet it is better to lift vp the hands to heauen, though dryed vp and benummed with so long continued a palsey; then wholy to cast them into desperation. It were better to leaue no remedy vntryed, then to let the sicke man dye without cure. And the rather, because trying at the point of death, who knows whether it may not auaile? I know, that whosoeuer hath drawne forth his lingring miseryes, is become debter of many teares. But what should be done in such a case? When shall he mourne and do pennance, whose dayes of

of morning are now expired? How shal he make satisfaction, that hath let slip the occasions to satisfy? shall he fast? shal he pray? shall he punish his flesh with hayre cloath, and soyle it with ashes? But when shall he do it? being now in extremity and gasping for breath? How shall Iustice find whereupon to execute, that mercy may haue place? One only refuge remaines in so perplexed a misery, to fly to the counsaile which holy *Daniel* gaue to the King of Babylon in the like case. *Let me counsaile thee sayd he (o King) to redeeme thy sinnes with almes, and thyne iniquityes with vsing mercy to the poore: for so perhaps God may forgiue thee.*

Daniel .4.

6. The King perished, because he followed not the Prophets counsaile with speed. And this example, though there were no more, might serue thee, at least to release thy soule from eternall paines with releeuing the poore, seeing thou canst do nothing els. But it must be done with cõpunction & tears. Offer it with sorrow for thy sins: otherwise thy offering will do thee no good: because it is to be esteemed not by the value, but by the affection wherwith it

Oblations are esteemed by the affect of the giuer.

is

suffered. The mony maks not the fayth and penitance acceptable; but the fayth giues price to the money. So that he who will receaue benefit by his offerings to God, must offer them after this manner. For a man giues not to God, but rather God to him, when he accepts any thing at his hands: since the thinges which a man hath to giue, are not his, but the bounty of God, and Almighty God receaues but his owne.

7. Therefore, when a man at any tyme in life or at his death offers vp his goods to God, he must not presume therupon as of a gift: but hope for mercy vnder the acknowledgment of a debter. Nor must he beleeue that he dischargeth his sinnes: but that he asswages & lightens the punishment, inclining God to mercy. Nor can he offer them with assurance of his release: but by way of supplicatiō in vertue of his repentance. Nor doth he defray as it were the vtmost; but only shew his desire out of a litle, what he would do if he had more. Because, although he giue that which he hath according to the nature of the thinges possessed, yet doth he not pay

what he oweth for the least of his sinnes. Therefore, when he tenders at any tyme his payment, let him pray to God with all his hart, that his offering may be accepted. Let him be sorry that he comes so late, & repent that he came not longe before. For so happily may come to passe that which the Prophet sayd: And God be pacifyed for his sinnes.

## *Annotations out of the holy Fathers.*

OVR Authour in this Chapter deliuers nothing that is not generally receaued; nor can there be any difficulty made thereof, vnles some disciple of Origen should arise out of hell, and taking vpon him to deliuer the damned soules from thence, change their eternall punishment into temporall. But if there should be any such, S. *Isidorus* doth answere him. No man (sayth he) can be mercifull to another, that by his ill life takes no compassion of himselfe. No sinnes can be redeemed with alms, if the sinner remaine still in his sinne. Then his almes may obtayne remission, when he

*Isidor. de sum. bono l. 3. c. 64.* Almes without repentance auayleth nothing.

he is ſorry for what is paſt, and ſinneth »
no more. And S. *Gregory* giueth an ex- *Greg. 3. p.*
cellent admonition to the ſame purpoſe: *paſtor. c. 21.*
Thoſe (ſayth he) who giue almes are to »
be warned of one thing: that they keep «
a ſpeciall guard ouer their own ſoules, »
leaſt while they ſeeke to conceale old »
ſinnes, they make worke for new ſatis- »
faction. Vnles they eſteeme Gods Iuſtice »
to lye open to bribery: whileſt, atten- »
ding to nothing ſo much as to the diſ- »
burſing money for their ſins, they may «
preſume to ſinne with impunity. For »
the ſoule is better then the food, and the »
body more worth then the apparell. He »
therefore that giues meate, drinke, and »
cloath to the poore, and in the meane »
time remaynes body or ſoule defiled »
with ſinne, offers far leſſe then the value: »
For he giues his goods vnto God, and »
himſelfe to the Diuell. »

2. S. *Auguſtine* in like manner ſayth: *Aug. ſer. 30. de verb. Dom.*
What is meant when thou art bidden *Eccleſ. 30.*
Giue almes? If thou wilt know, that »
thou beginne with thy ſelfe. Take pit- »
ty vpon thyne owne ſoule by pleaſing »
God. Thy ſoule ſtands perhaps beg- »
gin before thee: Looke into thyne own »

« conscience. And when thou findest thy
« soule craving, thou findest a begger, thou
« findest one distressed and in misery; and
« so much more miserable, as being ready
« to starue is ashamed to begge. Giue
« therefore the first almes to thy soule:
« giue it bread of iudgement and charity.
« What is iudgement? Looke backe and
« seeke it out. Accuse thy selfe; pronounce
« sentence against thy selfe. And what is
« Charity? Loue God with all thy harr,
« and thy neighbour as thy selfe. Do this,
« and then hast thou shewed mercy to thy
« selfe. If thou do not this, giue what
« thou wilt; yea though thou giue not the
« tenth, but nine parts & reserue only the
« tenth for thy selfe, thou wert as good
« giue nothing at all, if thou giue not first
« to thy selfe, and with thy selfe to the
« poore. So S. *Augustine*.

Giue almes first vnto your owne soule.

« 3. Now then, since the Holy Scripture expounded by the Fathers, teacheth vs, that almes, though neuer so great auayleth little or nothing an impenitent man that is in health; much lesse can it profit a man that lyes a dying with the same disposition. Which is that which *Saluianus* endeauoureth to

demonstrate

demonstrate in this chapter. They are things worthy of consideratio, which our Sauiour toucheth concerning the difficulty of pennance at the point of death, and the dreadfull dangers of those who cease not to heap sinne vpon sinne till they can sinne no longer, purposing (forsooth) then to giue their minds to repentance. Wherfore in this place he endeauoureth to let them see the snares, wherein they entangle themselues, whilest they deferre their conuersion til they come to the gate of death, which makes them passage by desperation to hell.

They put themselus in extreme dãger that desist not from sin in hope to do pennance at their death.

4. And this is notably confirmed out of S. *Augustine*, who sayth: That if a man lying in his last extremity of sicknes craues the Sacrament of pennance, » takes it, and therupon reconciled, so departs from hence; I confesse (sayth he) » that we cannot deny him what he demaundes, but we presume not that he » hath taken a happy leaue. I say we presume not: I deceaue you not. But the » faythfull that liueth wel heere, departes » with security. And a little after: harken » now what I say; I must explaine more »

*Aug. l. 50. Homil. hõ. 4.*

« what I haue sayd, least I may be miscon-
« strued. Do I say that he shalbe damned?
« I say not so. But do I say then that he
« shallbe saued? Nor that neither. And
« what say you then? I know not what
« to say. I presume not: I presume not:
« I promise not. I know not. Wilt thou
« be rid of all doubt? wilt thou escape
« all danger? Do pennance whilest thou
« art in health. For if thou do pennance
« sincerely, whilest thou art whole, and
« the last day come vpon thee: hasten to
« be reconciled to God. And if thou do
« so, thou art safe. Why art thou safe? be-
« cause thou didst pennance when thou
« mightest haue sinned: But if thou wilt
« not do it vntill thou canst sinne no lon-
« ger, thy sinnes forsake thee, and not thou
« thy sinnes. And how know you (sayst
« thou) that God will not haue mercy v-
« pon me? Thou sayst wel: how? I know
« not. The other I know: this I know
« not. And therefore do I exhort thee to
« pennance, because I know not. For if I
« thought it were not likely to help thee,
« I would not giue it thee: or if I were cer-
« taine that it would seruе thy turne, I
« would not terrify thee. One of the two
must

must needs fall out: either thou receauest »
pardon or not: which of these shall happen, I put to thy choice. Take therefore hould of that which is certaine, & let go the vncertainty. Thus far S. Augustine. »

5. S. Isidore sayth the same in effect. If a man repents himselfe (sayth he) whilest yet he can sinne, and whilst he liues wips away the crims of his former life, there is no question, but dying in that state, he shall attayne euerlasting rest. But he that liues wickedly, and in danger of death doth pennance: as his damnatiõ is vncertaine, so his remission is also doubtfull. He therefore that desires to assure his saluation, let him do pennance whilest he is in health. Let him bewayle his sinnes, whilest he is able to do it. »

*Isidor. l. 2. de summo bono c. 13.*

## CHAP. VI.

*The sinner lying at the point of death, although he should offer up to God all that he hath, yet should he make account to haue done but little.*

### SALVIANVS.

BVT some will say, what then, must a man giue to God all that he hath? I say let him not giue him al, if he think not that he oweth him al. I respect not so much what it is that is offered by him, which receaued it first from God before it was offered. Only this I say: Let him not offer all in payment, if he thinke not that he oweth all for his forfeit. What (say you) though he be a sinner, must he giue away all he hath? Yea nothing (say I) if he do it not out of fayth. Let him offer nothing, if he do it not freely: nothing if he do it not with desire: nothing if he account it not a singular benefit of God to haue such a desire and resolution: If he reioice not more, and receaue more contentment to haue

haue offered to God all he could giue him, then euer he receaued to haue it himselfe. For the goods of this world as they are possessed by man are but transitory; but restored to God with freedom of hart, they become eternall.

2. What (sayth he againe) must I giue all? I answere againe, that all this all, is but a little. For how can a man know whether *the same All*, be a sufficient recompence or no for the measure of his sins? How can he tell whether the measure of his satisfaction offered, doth coũteruayle his offence? If he know the iust measure, let euery sinner know it, that he may vse it for his redemption. But if he know it not, why should he not offer vp as much as he can? That, at least his deuotion may fill vp in payment, that which is wanting in the value. For it is an absolute effect of a good conscience, when it retaynes nothing to it selfe.

3. Some no doubt, at the first sight will censure these thinges as hard and vnreasonable, considering the Prophet of whom we haue spoken before, counsailed the King only to redeeme his sins with almes, but not to giue away all he had. *Daniel 4.*

had. To this I will not alledge testimonyes of the Ghospell; nor fly to the voice of God in his holy bookes; nor alleadge, that one thing was commanded in the old law, another in the new, according to that saying of the Apostle: Behould the old thinges are past, and all are become new: For all come from God, whereby he teacheth vs, that we are to practise not old things according to the letter, but renew all in him. I will content my selfe with this only of the Prophet, well vnderstood. For he directed his speach to a King, to a Monarch of the world, that could not distribute the people which he gouerned; nor conuay his kingdomes and territories into the poore mans boxe. The Prophet sayd: *Redeeme thy sinnes with almes*: that is to say, Giue what thou art able, seeing thou canst not giue all, distribute thy spare money, since thou canst not giue thy kingdome. So as by this it appears, that he enioyned him in a certaine manner to giue all, when he excepted nothing that was in his power to giue.

2. Cor. 5.

4. Yet perhaps some may thinke, that we exaggerate the matter to much, and

and stretch the Prophets words on the tenter. Let vs therefore consider truly what they import. *Redeeme* (sayth he) *thy sinnes with almes-deeds*. What is it to redeeme? I should thinke it were to lay downe the price of the thing redeemed. I search not into the King sinnes, how great they were. It belongs to him that is to make his owne account, to set a iust rate vpon euery thing, that he be not controlled. I speake to thee, which hast thyne owne cause in hand: I cite thee to iudgement, whose cause is to be tryed. Do but this which the Prophet aduiseth thee; Redeeme thy sinnes with almes. Nor could I wish thee to offer vp to God so much as thou mayst, if thou be not perswaded that so much is due.

An Examen of Conscience.

7. Cast vp a diligent account of all the sinnes thou hast cōmitted: Ponder well the waight & quality of euery one: See what thou owest for lyes, curses, & periuryes: what for idle thoughts, and speaches, and for euery ill and inordinate affection of thy mind. And lastly, add some of those (if perhaps thou be guilty) which the Apostle mentioneth, as Adulteryes, fornications, drunkenes

and

and other vncleanes hatefull to God: Auarice the hand-mayd of Idolatry, with the sinnes of detraction, iniustice, shedding of innocent bloud, and the like. And when thou hast thus ript vp, and gathered the number of all, set downe the price likewise of every parcell, and then cast vp the totall summe. This done, I require not that thou giue all thou hast: but only, I aduise thee to restore what thou owest. To this moreouer may be added, that when thou hast made a iust account of thy sinnes, and rated them accordingly: looke by how much lesse they amount in thy reckoning, & so much the greater is thy debt: for thou owest for those which thou hast not committed. And how so? He (sayth the Apostle) that esteemes of himself to be any thing, when he is nothing, deceaues himselfe: so as we owe not only for our sinnes, but for our innocency. And with this reason also may I counsaile thee to that which the Prophet counsailed the King liuing yet and perhaps in his youth, to make hast to redeeme his sinnes: Since thou art so much the more obliged, in that thou art

Cast vp your account what you owe, and pay it.

admitted

admitted to repentance when thou are dying. And surely, both the gift & the deuotion had need be great, which may be a worthy recompence to God, when thou canst delay it no longer, and offerest that which thou canst not keep.

6. Moreouer the Prophet which vrged the King to redeeme his sinnes, did not giue him assurance of remission, he shewed him only the way how to come to it. For he sayd: *Redeeme thy sinnes with almes, and perhaps God willbe merciful vnto thee*: saying, *perhaps*, he insinuates hope, rather the giues assurance. Whence may be gathered, how hard it is for a sinner comming to the last point, to obtayne remission of his sinnes, though he giue neuer so much in almes: since the Prophet which perswaded the King to seeke for Gods mercy, durst not promise that he should obteyne it. He exhorts the attempt, but doubts of the effect. He takes vpon him to counsaile the meanes, but vndertakes not the successe. And why? Because sinners are bound in case of extremity to try al possible meanes to appease Gods iustice, though they cannot presume with certainty to do it.

Where-

Wherefore, if the Prophet notwithstanding so great a munificence as he counsailed, durst not promise an absolute pardon: well may he which hath neglected due pennance and satisfaction for his sinnes till he can delay it no longer, imagine what willbe exacted of him at the houre of his death, and what is reasonable to obteyne of God by priuiledge, that deuotion and contrition, which by ordinary prouidence is not due.

*Annotations out of the Ancient Fathers.*

WHEN *Saluianus* exacts of them that haue led a wicked life, & desire a true conuersion and repentance at the houre of their death so ample a distribution to the poore, he may seeme to exact too much. First because that account drawne from the quality of the debt for sinnes, doth no more seeme to oblige the dying, then those that be in health, supposing they be guilty alike, and obliged to the same account. Secondly, because the Prophet *Daniel* adui-

Obiectiõ

seth

uiseth not *Nabuchodonosor* to giue all he could spare in almes: for liberality, as al other vertues must be accōpanied with measure and discretion. Whereupon S. *Gregory* that had a singular insight in morall matters, admonisheth those that distribute their goods to the poore, to haue care, that where a little might suffice, they giue not so much, as thēselues afterwards feeling want, may lose their patience and merit. *Gregor. 3. pastoral. admon. 21.*

2. And S. *Chrysostome* would haue vs make necessaryes of our superfluityes, and distribute well to others that which we haue layd vp without need and to no purpose. And *S. Ambrose*, God requirs not at our hands to power out all our wealth at once, but to distribute it prudently, vnles we would do as *Elizeus* did who killed his oxen, and fed the poore with al he had, to the end that he might be no further encumbred with houshold cares, but freely giue himself to propheticall discipline. Thus sayth S. *Ambrose*. But we must suppose that *Saluianus* was not ignorant, that euery man is bound first and principally to prouide such thinges as he needeth for himselfe, and *Chrysost. hom. 34. ad popul. Antioch. Ambros. l. 1. de offijs c. 38.*

» » » » »

others

others which haue necessary dependance of him: and that he may not giue away in almes, that which is required for his owne sustenance: yea which is more, he sinneth, whosoeuer giues away that, without which he cannot maintaine his estate, and fullfill the obligations that he hath towardes his, vnles he determine to change his state of life, & according to our Sauiours counsaile, sell all he hath, and giue it to the poore; which is commendable, and an act of heroicall vertue.

3. This doth the order of Charity require. Yea, it is as it were engrauen by Nature in the hart of man, & ordeyned by the Author of nature, that euery man in equall case, is bound rather to prouide for himselfe and his, then for others. And those which do otherwise, the Apostle reprehends as peruerters of order. If any man (sayth he) haue not care of his own, & especially of his family; he hath denyed his fayth, and is worse then an Infidel. And who seeth not how peruerse and exhorbitant a thing it were, without great necessity to disperse ones goods, and disable himselfe to liue and

1. Tim. 5.

maintaine

maintaine his condition; So, as that which all men out of a naturall instinct do suppose, we must not imagine that our Authour would call into question: Wherefore when he admoneth those that lye at the point of death, and haue liued vntill that time a vicious life, to dispose of all their goods to the poore and pious vses for the redemption of their soules; he vnderstands *those things which the penitent person (without iniury to any) may dispose of.* And this may appeare by the example of *Nabuchodonosor*, which he alleadgeth. For, he was not counsailed to giue away his kingdome, or leaue his gouernement: but to bestow in almes those thinges only wherein he bounded, & which were not necessary for his person or estate. For many thinges are permitted to Princes for their honest recreation and intertaynement, or otherwise for princely dignity, and the like, wherof they are not accountable to man, although they are not to escape in the account which they are to make vnto Almighty God, if they spend them not with moderation, and according to his holy Law.

Interpretation of *Saluianus* his opinion.

Answere to the Obiectiō

4. Wherefore, the answere is easily made to the former obiection. That there are many younge and lusty men which liue in grieuous sinnes, but they are not without hope of longer life; wherein by haire-cloath and ashes and other actes of pennance with the grace of God, they may yet satisfy for them. And therfore *Nabuchodonosor* was not willed by the Prophet to giue away all, because he might be accounted among the sound and healthy, nor was he then very old, when the counsaile was giuen him. And the aduise was most prudent to redeeme his sinnes with his superfluityes, which otherwise might be profitably spared: for many tymes they be occasiō of euill. And this is according to the opinion of the Doctors and Shoole men, and the old opinion of the holy Fathers: That the kingdome of heauen is valued to euery one according to his ability. And so S. *Gregory*: Heauen cost *Zacheus* halfe of his goods, and the restitution which he made foure for one of money ill gayned. It cost S. *Peter* and S. *Andrew* their nets and their ship. It cost to the poore Widdow her two mites. It cost another,

*Homil. 32. in Euang.*
"
"
"

another, a cup of cold water. Wherfore, »
the kingdome of God is priſed for as »
much as thou canſt giue. Conſider my »
brethren what can be cheaper to be »
bought, or what more worth when we »
enioy it. But perhaps thou haſt not ſo »
much as a cup of cold water to giue him »
that thirſteth, And yet thou art not ex- »
cluded. The bounty and liberality of »
our Redeemer is ſo great, that only a »
good will and deſire is accepted, when »
we can do no more. If I haue no other »
gift, I find within my ſelfe a gratefull »
ſacrifice. And there is no richer offering »
nor more pleaſing to God, then when I »
giue him my hart, and deſire to ſerue »
him with a good will. Thus far S. »
*Gregory*. And this may ſuffice in this
place: for there is occaſion to ſpeake of
the almes of Princes, and thoſe that aſ-
pire to Religion, after in the fourth
booke.

# THE SECOND BOOKE.

## CHAP. I.

*There is none so holy that in many things is not a debtor to Almighty God: And therefore whosoever bestowes any thing upon him, or his poore, doth not so much give it, as restore it.*

### SALVIANVS.

WE haue spoken already of the remedy of sinner, or rather of the hope of remedy and relaxation: to wit, That the first and chiefest ground in seeking our saluation, is, that the sinner repent himselfe of his sinnes: A repetition of the contents of the first Booke.

next, that according to the holy Scriptures he redeeme them as soone as he can with almes-deeds, and lastly, if he faile of that in time of health, at least that he leave nothing vntreyed at the houre of his death, whereby he may relieue his soule; though it be with the expense of all that he hath to the poore.

2. But heere perhaps it may be vrged, that though sinners are engaged with this necessity to redeeme their sins as hath beene sayd; yet those that are free from sinne, are not so obliged. For, hauing no debt, consequently they need no satisfaction. I giue these free men the hearing. But we must examine how this freedome can be. And in the meane time, be thou neuer so free from sinne & necessity of pennance and satisfaction, thou canst not deny but that the temporal blessings which already thou hast receaued, and the eternall felicity which thou expectest from God, are something worth: yea much more then what thou canst give him. And of this more hereafter.

3. But now we may boldly affirme, that there is no man so holy which is

not greatly in God Almighty yet debt. And therefore, such a one, whatsoever his gifts, rather make payment of his debts, then tender a gift. And first to begin with those more generall benefits. Tell me then thou rich Saint, wast thou not first borne into this world, and hast bin fed and brought vp in it by the gift and favour of Almighty God, and by him furnished with all things necessary to sustayne thy life? Yea enriched with much more then was necessary, & supplyed with things for thy comfort, more then thou canst tell how to vse? Hath he not powred out his blessings vpon thee, beyond al hope? & which is more, hath not his bounty exceeded thy desires? Nay, I add, hath not he (who of his meere goodnes first brought thee into this world) by his passion afterward redeemed thee? and for thee (o man) being but earth and clay, yea but a little peece of earth and clay, he (I say) the vniuersall Lord of all creatures, came downe from heaven to earth, & taking flesh came forth in flesh, humbled to the shape of humane birth, in swadling clouts, layd in a manger of beasts, and

The generall benefits of God.

A man is but a peece of earth.

suffering, in voluntary pouerty, all the discommodityes of this our life, vnseeming for him, as to eate, drinke, sleep, watch, remoue from place to place, and all the other tedious necessityes of our mortall conuersation, and lastly the loathsome company of sinful men, breathing forth stinke out of their fettered consciences most abominable to him. Whence came it, that their wickednes made them vncapable of his heauenly precepts; neither could they endure the beams of his sacred presence, because the splendor of his diuine light dazled their eyes accustomed to darknes.

4. And, not only this: but adde moreouer those insolent affronts which he receaued of that proud people; the reprouches, curses, blasphemyes, wicked pursuits, false witnesses, vniust indgmets contumelyes; scornes, and spittings; cruel scourges of themselues most bitter but much more for the indignity, the crowne of thornes, the potion of vinegar, the food of gall, the Lord of mankind condemned by men, the Saiour of the world hanging nayled on a Crosse, and God himselfe Authour of life dying by

by the sentence of an earthly Iudge, to pay the offences of his enemies, and oblige them to become his friends. Which being so, & much more then can be expressed, how holy soeuer thou art, or thinkest thy selfe to be: tell me I pray thee, dost thou suppose that thou canst discharge all these reckonings, although there were no more? I thinke not. For whatsoeuer man can do or suffer for God, he can neuer ariue to satisfy for the least part of that which God hath suffered for him. Because though the passion it selfe might perhaps not differ in the nature of the paynes themselues: yet, must they needs differ infinitly, by the difference of the Patients.

Whatsoeuer man can do or suffer for God, can no wayes recompense that which God hath suffered for man.

5. But peraduenture you will say, that this which I haue set downe, is a generall obligation of all men: and that all men alike are lyable threunto. True it is: and if the obligation be general to al, it followeth that no man is excepted. Doth one man therefore owe the lesse, because another oweth as much as he? Suppose that a hundred men stand boūd in a hundred seuerall bills for such a summe, of which euery one receaued

his part: is any one acquitted from his bond because his fellow is bound in the like? For as the Apostle sayth, Euery one shall carry his owne burthen; and euery one shall yield vp his owne account. So that by no meanes one mans burthen is lightned by another; nor the guilty deliuered from the sentence of law, because he had others in his company; nor the Iudge forbeareth to condemne any malefactour, because he hath many complices of the same crime.

*Gal. 6.*
*Rom. 14.*

6. So likewise, this which we speak of, though it be a generall debt of all men: yet no doubt but the same is a speciall debt of euery man. And though it be common to all, yet is it peculiar to ech one. It belongs so equally to all, that no man is discharged, nor his obligatiō diminished by the like of anothers. For Christ our Sauiour, as he suffered for al, so did he bestow himselfe al & his passion vpon euery man in particuler; that would make his benefit therof, as he bestowed it for al. Wherfore whatsoeuer he performed it brought obligation of the whole to ech party redeemed. And for the same cause, euery man is as much bound

Ech man is no lesse bound to Christ for his passiō, then if he had suffered for euery one alone.

bound as all; because he receaueth as much as all. Yea it may be added, that where one hath receaued as much as al, though proportion be kept; yet the gift is the greater by this comparison. And thence it ariseth, that though he receaue the same measure with the rest, he may be sayd to owe so much the more, as he being but one, seemeth to be made equall in dignity with all the rest at once.

7. Thus much hitherto hath beene sayd, to satisfy those which by errour may imagine that holy men are not debters to Almighty God, when indeed (in some sort) their debts be greater. For that they are preserued from sin and both theirs and the sinners debts infinitly more, then can be esteemed by the wit of man.

## *Annotations out of the Ancient Fathers.*

S. Cyprian vpon those wordes, *Giue almes and all shall be cleane vnto you*, sayth: The mercy of God exhorteth vs to do mercy, because he desireth to haue those *Cypr. de opere & eleemosyna Prou. 20.*

whome

« whome he hath bought so deere. And
« therefore teacheth how, we may be
« cleansed from the spots which we con-
« tract after we are washed in Baptisme.
« Let no man therefore (sayth he) flatter
« himselfe with the purity of his consci-
« ence: for we deceaue our selues (as the
« Apostle teacheth vs) if we boast that we
« haue no sinnes. Wherfore, he must needs
« be either very proud, or a foole that doth
iustify himselfe. Thus S. *Cyprian*.

## CHAP. II.

*The professed Religious which haue not renoūced the propriety of their goods, are no lesse obliged to giue almes to the poore, then secular persons.*

### SALVIANVS.

BVT peraduenture some may reply, that there is no question, but that holy men are in God Almighty his debt. But that the debts of worldlyngs whose sinnes are more in number, are much greater, which is as much to say, I am innocent, because another hath

more

more malice: I am therefore iust, because another is a sinner: Therfore I am good, because another is bad. Now then, this were but an exorbitant kind of sanctity which should borrow his account and reckoning from the wickednes of others and should be esteemed good only, because it is ballanced with the worse. For, it is a miserable comfort to ground ones contentment vpon the misery of other sinners: when the Apostle wisheth vs to reioice with the ioyfull, & weep with those that lament, and that euery one should not only be good to himselfe but to others also. Yea let vs suppose that the comparison held, & the groũd were excusable: is there any man that will dare to build vpon it? For, who can be secure for that dreadful day of doom? or finally, who may presume of himself, or despaire of another? For we shall all ( as the Apostle sayth ) stand before the iudgement Seat of Christ, and there euery one answere for himselfe, & beare his owne burthen.

It is a poore cõfort that is fetcht frõ the sins of another.

Rom. 14.

2. What then, will he say? Put you no difference betweene Saints and sinners? Yes, nothing more and almost infinit.

finite. But, because the Scripture sayth: *Blessed is the man that is alwayes fearfull*, and the wise man is neuer secure inough of his saluation, though there be so much odds betweene Saints and Sinners, as I haue sayd: I demaund notwithstanding of al those that professe Religion, which of them in his owne conscience thinkes himselfe holy inough? Which of them trembles not when he remembers the dreadfull sentence of the day of Iudgement? Which of them hath warrant of his eternal saluation? Which if it be not; if there be none such, as nothing is more certaine that there is not any certainty of these thinges: Tell me I pray you, why should not euery man, to the vtmost of his power and by al the meanes he is able, endeauour to redeeme, at least with deuotion at his death, whatsoeuer he may haue contracted through the errours of his life?

Prou. 28.

A wise man is neuer secure inough: what are they that rely vpon a speciall confidēce.

3. Although indeed whatsoeuer hath beene sayd touching this point, I would aduise the Reader, that I meane not all sorts of holy men: But I speake only of such, as hauing professed Religion, renounce not their riches. For of them

Two sorts of those that professe Religion.

them that haue already discharged theselues of their burthens to follow their Sauiour our Lord Iesus Christ, and imitate not only his holynes, but his pouerty also; I haue nothing to say to these, more then what the Prophet himselfe sayd: *To me, o God, thy friends are become most honourable*: whome I behold, no otherwise then as the followers of Christ; whome I reuerence, as his true images; whome I respect, as parts of his body; and whome I remember for honours sake, with desire to be made worthy of their remembrance.

*Psal. 138.*

Those that professe Pouerty are to be esteemed as followers of Christ.

4. But these thinges may perhaps seem to derogate to Religious professiō. For some may say: what if a widdow be wealthy & continue her widdowhood in abundance of riches? What if a virgin hauing professed chastity keep it inuiolably? What if marryed folkes, by mutual cōsent, liue chast as if they were not marryed? What if a Monke haue liued from his infancy in monasticall life? What if a cleargy man haue fullfilled his profession faythfully all his life? What, shall these all remaine in hazard of their saluation, if either they retaine the pro-

priety

priety of their own goods lawfully gotten, or dye and not giue them to the poore? My words and authority are not sufficient to determine this case. Let vs therefore see what the holy Scripture sayth, and how the doctrine that came from heauen teacheth vs: and according to that rule, we may direct our iudgement.

The mayne point of the whole Treatise.

5. And first, let no man fly to the examples of old times; saying there were holy rich men, both in, and before the law. For that tyme is past, and the case altered. Before the law, it was more free for euery one, both to enioy and seeke after riches; because as yet there was no expresse prohibition of inordinate desires, then only contrary to the hidden law of nature. Where is no law (sayth the Apostle) neither is there any preuarication. The law therfore makes it vnlawfull now, by a double title. For concupiscence I knew not (sayth the Apostle) vnles the law did say, Thou shalt not couet. Wherfore, a man before the law had more liberty, then after: and in the law it selfe, more then vnder the Ghospell. The law not prohibiting any

The riches of the Saints of the old Testamẽt, do not fauour couetous men.

*Rom.4.*

*Rom.7.*

any man to enioy riches, in what quantity soeuer without the iniury of others; then generally all the Saints within the limits and compas of law possessed them, walking (as we read) in all Gods Commaundements and Iustifications without blame. As they for example, of whome these words were spoken: as *Anna* the Prophetesse, who liued in continuall fasting and prayer; as *Nathanael* stiled a true Israelite, euen from the mouth of our Lord himselfe: and lastly of *Tobias*, who out of his piety and deuotion did more then the law exacted, giuing burial to the dead euen with hazard of his life, and relieuing the poore with so great liberality, that he came into necessity himselfe. Which was more commendable in one that from pouerty had beene raised to riches; which commonly, in such, breed a kind of greedinesto be rich.

Perfect men vnder the Law.

6. Such then were the Saints of those dayes, possessing all things according to the law, and according to the law forsaking all things; and so perfited themselus by the obseruatiō of the law, & were no lesse deuout vnder the law,

which obliged them to lesse, then others which vnder the Ghospel do much more. For, if more had beene commanded, they would haue done it with the same readines of wil. So as the law was as it were the Ghospell vnto them: and as then they obeyed the law, so would they haue fullfilled the Ghospell, if it had beene discouered in their time.

7. Wherfore, there is now no reason, why any man for his excuse should fly to the law. For old things (as the Apostle sayth) are past, and all is become new. There was then more liberty graũted. The eating of flesh, was then preached to the people: who now are exhorted to abstinence. Then, few dayes were alotted for fasting: now, the whole life seemes nothing els. Then, was reuenge permitted: now patience is commanded. By the law those that were offended, were seconded: now they are restrayned. Then did the law put the sword into the accusers hands: to whom the Ghospell now prescribeth Charity. Then did the law fauour the delights of the flesh: but now the Ghospell permits not so much as liberty of the eyes; and

2. Cor. 3.

and commaundeth a vigilant watch ouer the very thoughts. Then the law allowed many wiues: but now the loue of Chastity excludeth all. *And it remaineth* (sayth the Apostle) *that they which haue wiues, be as though they had none, and they that weep, as though they wept not; and they that reioice, as though they reioyced not; and they that buy as though they possessed not; and they that vse this world, as though they vsed it not. For the shadow of this world passeth away.*

1. *Cor.* 7.

Note how the Author holds it lawfull to possesse riches.

8. See now in how few wordes this maister of truth sent from God, moderats all these things, and concludes all as it were vnder one perfection: that is, not only cutting off all vnlawfull thinges, but prescribing also a measure in those which are lawfull. And as it were to say in one word; he tempereth the vse of wedlock, the infidelity of teares, the excesses of ioy, the greedines of hauing, the couetousnes of buying, & lastly the short and fading pleasures of this world. And why so? Because (as he sayth) the figure or shadow of this world passeth away. How far of then, be they from obseruing the Apostles rule and the counsaile of Christ, who

1. *Cor.* 7.

being aduised to leaue their superfluous riches while they liue, seeke to possesse thē in their kinsfolks after their death? And how far from that deuotion to dispossesse themselues liuing, for the honor of God, those which dying leaue to strangers that which might be profitable to themselues? To these I say with Christian freedome: O miserable wretches! what madnes is this? that to set vp other heyres, you disinherit your selues? and to enrich your kinsfolkes or strāgers for a short space, you leaue your soules in pouerty for euer?

It is a madnes so to appoint their heirs in their last will, that they disinherit thēselues.

## *Annotations out of the Ancient Fathers.*

THERE is no doubt to be made, but that the greatest Saints (be they Religious or others) are greatly in God Almighties debt. For (according to the Apostle) *If any man esteeme himselfe to be something, whereas he is nothing, he seduceth himselfe*. But let euery one examine his owne works, and so he shall haue glory in himselfe only & not in another. And he that wil search the debts and obliga-

Gal. 6.

tions

tions of Religious men, may read that notable work written by *Hieronymus Platus* of the priuiledges and prerogatiues communicated to them by Almighty God. And thus much for Religious.

2. *Saluianus* mentioneth diuers kinds of persons, who by profession of vowes tend to Religious perfection; as those which by continency in a single life, exceed the other Christians that liue in wedlocke. But because they professe not Pouerty, nor subiection of their wills, but may dispose of themselues & what they possesse, are not in rigour of speach sayd to be Religious. To these, he addeth Virgins, widdowes, yea and married folkes, that by mutuall consent liue chast; and solitary Monkes that are permitted to haue propriety: and lastly the Clergy, to whose order is also annexed the promise of perpetuall Chastity. All these (he sayth) are in danger, if they distribute not to the poore the surplusage of what they haue ouer and aboue a competēt maintenance for their estate, either in their life time, or at least at their death. With whom also S. *Ierome*, S. *Bernard*, and other Saints do agree.

*Bernard. super verba* Ecce nos reliquimus omnia.

## CHAP. III.

*Why God exacteth more at Christians hands vnder the Ghospell: then of the Iewes which liued vnder the Law?*

### SALVIANVS.

SOME perhaps may doubt, how it may be that God should exact more at the hands of Christians vnder the Ghospell, then he did of the Iewes, vnder the Law? But, the reason is manifest. We are now bound to repay more, because we owe more. For the Iewes had but a shadow, we haue the substãce. The Iewes were but seruants; we the adopted children. The Iews were vnder a yoke; we in liberty. The Iews receaued curses; we receaue grace. The Iews the letter that killed; we the spirit that giueth life. Vnto the Iewes, as to seruãts was sent a steward to gouerne them; but to vs as to children, the sonne himselfe came downe in person: The Iewes passed ouer by the sea, into the desert; we by the water of Baptisme, enter into the king-

The excellency of the Christians aboue the Iewes.

kingdome. The Iewes liued vpon Manna; we vpon Christ. The Iewes eate the carcasses of birds; we the flesh of the Sonne of God. The Iewes were fed with the dew of heauen; we with the God of heauen: Who (as the Apostle sayth) comming in the shape of man, humbled himselfe to death, yea to the cruell and ignominious death of the Crosse. And not content to dy for vs; he added to a voluntary death, the sufferance of most exquisite torments. What now, can a man repay in recompence for only this benefit, that Christ should impart himselfe to Man in such a manner? Or what shall a man render for himselfe; seeing he oweth no lesse to God, the God, by whom he was redeemed? And this may be one cause, why he looks that we Christians should be more deuout & louing to him, because he loued vs more, and hath bought our loue & deuotion at so deere a rate. Wherfore, the Blessed *Apostle S. Paul* sayth: *who then shall separate vs from the Charity of Christ? Tribulation, or anguish, or persecution, or famine, or nakednes, or danger of the sword?* Where the Apostle sayth not, that we

We feed vpon Christ.

The sacramentary heretikes may be confounded with this.

Rom. 8.

owe only our money, nor only our riches to God, but we owe him anguish, tribulation, famine, sword, passion, the effusion of our bloud, and the breathing out of our soule: and not by euery death, but by the paynfullest death that can be imagined. Whereby the Religious may vnderstand, that they giue not sufficient to Almighty God, though they giue him all they haue: since, when they haue giuen him all this, yet still they owe him themselues.

2. Wherefore (as we haue sayd) let not the widdow whosoeuer she be, presume by the bare title of her widdowhood, to attayne vnto the kingdome of heauen. But let her cõsider, what manner of widdowes God requires by his Apostle, saying, *That she which indeed is a widdow, and desolate, let her put her hope in God and continue in prayer night and day; for she that liueth deliciously, yet liuing is dead.* VVherein the Apostle vnder one precept, includeth two manners of widdowhoods; the one of life, the other of death. It must then follow, without doubt, that he would in no case, that the widdow should be rich, whome he permits not

1. Cor. 5.

to

to be delicate. Since the *only fruit of riches is the vse of delights*. For otherwise, there were no cause why riches should be kept. So, that when the Apostle insinuates, the widdowes death to be in pleasures, it is euident, he iudgeth, that for the attayning of eternall life, she should distribute all; seeing he permitteth nothing to be left that may bring her to death. And therefore he sayth, She that is a widdow indeed and desolate, let her hope in God. As who should say, the matter is not great, that the widdow be not delicious, nor otherwise rich, vnles moreouer she adhere to God, she be ginen much to prayer, she abandon vaine pleasures; that by all these she may become a true widdow indeed. Which being so, and she desirous to be rather a liuing, then a dying widdow: let her not thinke it inough, that she renounce her pleasures and riches for Gods sake, vnles moreouer by her labour & prayers, she earne the title of a true widdow. For there is no doubt, but that as a man vnites himself in this world to Christ, so shall he remayne for euer in the body of Christ: According to that saying of

The only fruit of riches is the vse of delights.

Psal.62. the Prophet: *My soule hath clouen fast to thee; and thy right hand hath borne me vp.* Wherein is signifyed, that the right hand of God is ready only to susteyne that soule in the life to come, which hath been vnited to him in the present. And this is the true rule of widdowes.

## *Annotations out of the holy Fathers.*

HOw, and in what manner, widdowes (which hauing renounced wedlocke, make profession of widdowhood) ought to dispose of their Goods, *S. Hierome* also teacheth. Who being demanded how one might come to perfection, and how a widdow ought to lead her life: sayth thus. In the Ghospel « we read, that a Doctour of the Law « demanded how he might obteyne eternall life? To whome our Sauiour answered: Knowest thou the Commaundements? He asked, what Commandements? Iesus sayd: thou shalt not kill: « thou shall not commit adultery: thou « shalt not steale: thou shalt beare no false witnes: honour thy Father and thy Mother:

*Hieron.ep. 15c.q. 1. ad Hedibiam.*

Mother: and loue thy neighbour as thy »
sesse. To which he adding that he had »
performed all these thinges, our Sauiour »
replied. There remaines yet one thing »
Besides: If thou wilt be perfect, goe, and »
sell all thou hast, & giue it to the poore; »
and come and follow me. So do I like- »
wise answere your question by the same »
resolution of our Lord. If you wilbe »
perfect and take vp your Crosse and fol- »
low him, imitating S. *Peter* (who sayd »
*Behold we haue forsaken all and followed thee*) »
go and sell all you haue, and giue it to »
the pore, and follow our Sauiour. He »
did not say: giue it to your kindred, »
whome you are not to preferre before »
him: but giue it to the poore. Offer a »
Sacrifice to Christ, who is fed in his »
poore. Who being rich, became poore »
for our sakes, and sayth thus of himselfe »
in the Psalme: *But I am poore and a beggar,* »
*and our Lord hath taken care of me.* And so *Psal 39.* »
discoursing, at last he returnes to his »
purpose, saying. Which, when the Do- »
ctour had vnderstood, & could not dis- »
gest because he was rich: Our Lord tur- »
ned to his Disciples and sayd, how hard »
a thing it is for those that are rich to en-

ter

« ter into the kingdom of heauen? He did
« not say that it was impossible, although
« he brought an example of impossi-
« bility. It is an easier matter for a Camel
« to passe through a needles eye, said he,
then for a rich man to enter into the
kingdome of heauen. Wherefore, after
some other reasons S. *Hierome* concludeth
in this manner: If you haue any thing
more then is necessary for meate drinke
and cloath giue it to the poore: & make
this account, that you are accountable
for it to God.

A professed widdow is accountable for that exceeds a competēt maintenance.

2. But there are (you will say) many discommodities in the state of widdowes, who if they fall into necessity, may also fall into tentation. Which S. *Chysostome* seemes to admit, but so, as he layeth the fault vpon the widdowes & not vpon the state of widdowhood, whiles they know not what truly belongs thereunto. For it consists not in this, that they desire not, nor seeke not after second marriages; no more then virginity in depriuing themselus of the conuersation with men.

3. Let vs heare what the same S. *Hierome* sayth to a most noble widdow, then

then in the prime of her age called *Furia*, who had no children. To whome (sayth he) will you bequeath your riches? To Christ that is vncapable of death. Whome will you make your heire? Euen him, that is your Lord. Your Father wilbe sad for the matter: but Christ will looke chearfully vpon you. Your family will repine: but the Angels will reioyce. Let your Father do then with his owne as he list. You are not his, to whome once you were borne: but his, to whome you are regenerated. And a little after. You haue store of riches; it will not be hard for you to relieue the poore. Let vertue make vse of that, which was prepared for riot. Let none that contemnes marriage for Christ, stand in feare of pouerty. Redeeme virgins, that you may lead them with you into the Princes chamber. Relieue widdowes, whom you may mixe as it were violets, with the lillies of virgins, and roses of Martyrs, and make a garland of them for Christ insteed of the crown of thornes, in which he carryed vpon his head the sinnes of the world. Let the Father learne of his daughter, that he may

*Hier. l. 1. epist. 10. Tom. 1. c. 1.*

« may prouide for himselfe for so long a
« iourney: and carry with him, what o-
« therwise he must leaue to others against
« his will. Let him send before him to
« heauen, that which otherwise the earth
« will swallow vp, if he leaue it behind
« him. Thus S. *Hierome*.

4. But perhaps, the widdows that haue children, may thinke themselues not touched with this. Let vs therefore heare what S. *Cyprian* sayth alleadged by S. *Chrysostome*, as followeth. There are many children at home, and they are « those that hinder you, so that you can-« not giue your selfe to be liberal towards the poore: whereas you should the rather be liberall, if you loued your children as you ought. If then you would shew your motherly affection vnto thē replenished with true Charity indeed, you should so worke and bring to passe, that your children, by your good works might be cōmended to Almighty God. Assigne to him part of that you intend « to bestow vpon your children. Let him « be the tutor and guardian of them. Let « him be their protector, to defend them « against all the world. You will shew your

*Chrysost. hom. 2. ad Tim.*

They that truly loue their children, should so much the rather be liberall to the poore.

your selfe a false parent, and a true step-
mother, vnles by this meanes you faith-
fully prouide for your children; vnles
you seeke to plant and conserue in them
religious and true piety. Why do you
take so much care, rather to commend
your children by a terrene patrimony
vnto the Diuell; then vnto Christ by a
celestiall? You commit therein a double
fault, in that you seeke not to furnish
them with the assistance of their father
of heauen; and that you teach your
children, rather to esteeme their patri-
mony, then him.

5. But, notwithstanding it be pi-
ous and laudable to be liberall to the
poore; yet it must be with that moderation, which the Apostle prescribeth, that the aboundance of one bring not want to the other. And so S. *Augustine* commendeth much a memorable fact of *Aurelius* Bishop of *Charthage*. For when a certaine man that had no children, and was without hope of any, had made the Church his heyre, reseruing to himselfe the vse & fruit only for his life, as was the custome in old times when the Church was the treasury of the poore,

A worthy example of *Aurelius*.

poore, and the Bishops faithful distributers: this man comming afterwards to haue children, *Aurelius* restored him back againe, what he had giuen before. For *S. Augustine* would not haue the children disinherited through the deuotion of their parents: but giues this generall aduise. *Let the rich parent* (sayth he) *do with his children as I haue often exhorted. If he haue one, let him make account that Christ is another: hath he two, let him reckon Christ for the third: hath he ten, let Christ make vp the number of eleuen. And I vndertake for them all.* So *S. Augustine.*

*Serm. 49. de diuersis. Tom. 10. c. 4.*

## CHAP. IIII.

*How married folks professing continency (and much lesse Virgins) ought not to leaue their goods to profane vses.*

### SALVIANVS.

NO man will euer doubt that married folkes professing continency and being full of the Holy Ghost, will leaue their goods to prophane vses, that haue so excluded themselues from the word.

world. For, how should they leaue that which they haue no others, who haue denyed themselues to themselues? Those that are endued with so rare vertue; that they abandon and tread vnder foot those pleasures of the body which they might enioy lawfully, and (which is more) those which they haue already tasted; how, I say, should they not offer their goods vnto God; who haue entertayned God within themselues? So, that in my iudgement most rightly may it be sayd of such wedlocke: *Reioyce you barren that breed not, breake forth and exclaime you that bring not forth: for the forlone shall haue moe children then the wife that enioyes her husband.* And she is truly barren, which brings not forth; forlorne, which is separated from the pleasures of the world; and husbandless, that hauing one, yet liueth so as if she had not. Gal. 4.

2. Who the can doubt of such Spouses, as in themselues whiles they liue, they liue vnto God; so likewise in their substance they liue to him: and when they dye, passe (with their substance) to whom they liued? For otherwise if they leaue their goods to the world, they se-

parate them from themselues; separating them from him to whome they haue sued and dyed. And this may suffice for married folkes.

3. Let vs now passe ouer to the sacred Virgins, to whome God himselfe hath prescribed a rule of deuotion by that example of the ten virgins: whereof the foolish part were left to euerlasting paines, because they were destitute of workes of mercy. Whereby is shewed most clearly, what esteeme is to be made of these pious workes, without which neither can the virgins integrity serue their turnes.

4. But, some perhaps flatter themselues with this, that hauing great abundance of their owne, it may suffice to yield some little part to the poore, and to pious vses. I do not gayneslay it, if they haue reason for it. Let them giue something, if something wil serue. For mine own part, I cannot warrant them how much will satisfy. But I am certaine, a little will not discharge the obligation of much. If they know the measure, let it suffice, and be at their perill. This one thing I am sure of, that our Lord sayd,

that

that the Virgin lamp went out for want of oyle; which is vnderstood, for want of good workes.

5. But the Virgin may thinke her selfe sure of Gods grace: and so did the foolish Virgins too. For had they not presumed, they had (no doubt) made better prouision for themselues. As may appeare by the Ghospell: for afterward they would haue borrowed of their cõpanions. Which necessity they would haue preuented if they had not deceaued themselues through ouermuch confidence.

6. Take heed therefore (Virgins) least you presume to haue that which you haue not. For you are of the same calling & of the same profession that the others were, But perhaps you thinke your selues wise, and they did not thinke thẽselues fooles. You presume that your lampe hath light: and theirs went out relying vpon the light they had. For they dressed their lamps, because they trusted to get them lighted: yea which is more, they had some light, because we read that they were afraid least their lampes should go out. And

their feare was not vaine: for so they did and they were left in darknesse. Nor did their chastity auaile them, which could not be seene whē their light was extinguished. Whence we may inferre *that a little is to little*. For what auayles it to haue a lampe lighted if it go out whē it should be vsed? What boots it to haue beene, that no sooner appeares but vanisheth? To receaue a fruitlesse beginning, which is to haue an vntimely end?

A little is little worth.

7. We see then how necessary it is to haue oyle in our lamps, that our light may be perpetuall. For if the light languish in these momentary lampes, not being continually supplyed with oyle of grace: what store is required of that oyle for lamps to giue light forever? So that it is not inough to eternall life, to perswade our selues to haue that which we haue not, since this foolish presumption is the cause of vtter ruine, and not the meanes to saluation. For he that esteemes himselfe (as the Apostle saith) to be any thing when he is nothing, deceaues himselfe. If you haue reuelation from God touching the manner of dis-

posing

posing your goods, and limits of distribution designed by the holy Ghost, it were a transgression to be more pious then God would haue you; but if it be not so, what madnes were it for you not to do by way of prouision what you are able for your selues, seeing otherwise you cannot be sure what may be necessary for your saluation?

Note the common folly of men.

## *Annotations out of the Ancient Fathers.*

S. *Augustine* vnderstanding that *Armentarius* and *Paulina* man and wife, had vowed perpetuall continency, reioyced exceedingly. He exhorted them to fullfill what they had promised, and to put on a true contempt of all transitory thinges, yea to account themselues dead to the world, and as it were breathing only to Christ. But how they should behaue themselues to purchase eternall life, he informed them by the example of those worldlings, which for the loue they beare to their temporall liues, bestow all they haue. But let vs heare S. *Augustin* himselfe. Men commonly (sayth he)

*August. ep. 45. Tom. 2.*

For the loue of temporall life men sometimes spend all they haue.

« he) in time of a cruell storme at sea, cast
« ouer board the very prouision for their
« food: & that they may liue, they throw
« away that wherby they should liue. And
« now of late when Rome, the Seat of a
« most florishing Empire, was assailed by
« those barbarous incursions, how many
« louers of this temporall life, to the end
« they might preserue their citty vnfor-
« tunatly brought to so hard an exigent,
« naked & desolate as it was, gaue all they
« had, not only in vse for their delight &
« ornament, but the very necessaryes for
« their sustenance. Nor do I disapproue
« their resolution; for who seeth not that
« the Citty itselfe had perished, had not
« those thinges perished which were or-
« dayned for her vse. Whence the true lo-
« uers of Eternall life may learne, what
they should do to obtaine it. That is, in
regard of it, to contemne all superfluities: since these others for a transitory life did so reiect their necessaryes. Thus far S. *Augustine*.

What they should be that loue eternall life.

2. See now what this Father requires of this couple which professed cõtinency, that they should bestow on Christ their superfluous riches, as those

that

that call away their goods being in perill of their liues. And yet els where he reprehends a woman called *Ecdicia*, for that she (without her husbands aduice, hauing both likewise vowed continency) had giuen away the most part of her goods to the poore: because her husband offended therat, had fallen into incontinency; which if she had done with his consent, she had done a worke of piety, but otherwise was reprehensible. Yet hereby we may gather what propension the Christiãs in those dayes had to deeds of Charity.

An example of rash liberality.

3. In the second part of this Chapter *Saluianus* treats of those virgins that professe not pouerty, but hauing vowed only Chastity, liue in their owne or their Fathers houses, and vse their patrimony as other secular persons do. Of such *S. Ambrose* makes mention that there were more in those times in *Numidia* & *Africa* then married, and therfore he endeauoureth to bring the like piety and deuotion into *Italy*, not regarding the oppositions of the malignant, who obiected against his proceedings: saying that by his preaching the Virgins were

Virgins professing chastity in their Fathers houses many in S. Ambrose his tyme.

so inueigled, that there could not be found wiues inough for honest yong men which pretended marriage.

4. Now therfore that these virgins when they dye, are not to leaue their goods to their rich kindred, but vnto Christ, may appeare by that which hath been touched aboue; wherfore no more of them: and of those which vow pouerty men or women we shall haue occasion to speake hereafter. But hence we may vnderstand from what spring of occasions so many epistles, bookes & treatises of holy Fathers, *Basil*, *Chrysostom*, *Ambrose*, *Hierome*, *Augustine*, and others haue issued concerning virgins and virginity. Yea S. *Paul* himselfe was so delighted with the profession therof, that being in durance hampered with fetters and ready to receaue sentence of death he could not abstaine but in presence of the President and *Drusilla* his wife, as it were forgetting himselfe he must needs fall into disputation of Chastity. Yea S. *Hierome* sayth, that S. *Clement* in his epistles was wont alwayes to weaue as it were his speaches with the frequent mẽtion of this vertue. And which is more the

*Act. 24.*

*Hieron. aduersus Iouinian.*

the Apostles themselues were so zealous and feruent in extolling virginity and single life, that the faithfull began to doubt whether virgins and widdows conuerted to the faith might lawfully marry or no: and whether marryed folkes after their conuersion might vse the right of wedlocke. And thereupon the Corinthians consulted with S. *Paul* about such cases. From whence the daughters of *Philip*, *Petronilla*, *Tecla*, the *Agneses*, and innumerable other vowed perpetuall chastity, and so became to be registred in the role of Saints. 1. *Cor.* 7.

## CHAP. V.

*Our Lord requires in his ministers, that is, in Priests and Clergy men, more liberality, then in others.*

### SALVIANVS.

IT remaynes now that we speak somthing of the Ministers of the altar and Priests, albeit perchance it may seeme superfluous. For whatsoeuer hath been A worthy place to be noted.

ſayd of others, without doubt belongs much more vnto them, who ought to be an example to all, and to exceed others as far in deuotion, as in dignity they excell. Since there cannot be a more vnworthy ſight, then to ſee a man aduanced, that is of a degenerate mind. Preheminency without merits being nothing els, but a bare title of honor without a man. And honour vnworthily beſtowed, is a gay coate vpon a maſſe of clay.

Preheminēcy without deſert is a title of honour without a dignity: in an vnworthy man is an ornament in earth.

2. Wherefore ſuch as are aduanced to the holy Altar ſhould as far exceed others in deſert, as they exceed them in degree. For if God hath deliuered ſo perfect a rule of life as we haue mentioned, to the vulgar ſort of men, yea & to women alſo which are of an inferiour ſexe; how much more perfect thinke you doth he expect them to be, of whom all others are to learne perfection? Yea, and from whome God ſeemes to exact ſo exemplar a kind of life, that he hath ſtrictly obliged them, not in this new only, but in the old law alſo, to a ſinguler rule. Becauſe though the old law gaue freely to all a large licence to increaſe

creaſe their ſuſtance: yet nevertheles the Levits & Prieſts were reſtrained within certaine limits of poſſeſſions, ſeeing that they were not permitted to vſe tillage, or to enioy vineyards or freeholds of their owne.

3. Whereby may be gathered, whether in theſe our dayes in time of the Ghoſpell, it were likely that God would allow the cleargy to enrich their kinred, and to make ſecular men their heires, that would not graunt ſo much to thoſe vnder the law as to haue any poſſeſſions at all. Which might be the cauſe, why our Sauour in the Goſpell denounceth to his followers, not a voluntary, as to others, but an imperious & neceſſary charge of perfection. For what ſaid he to the yong man of the layty? and what to his owne diſciples? To theſe he ſaid: Do not poſſeſſe gold, nor ſiluer, not money in your purſes, a ſcrip for the way, nor double cloaths, nor ſhooes, nor ſo much as a rod. See now what difference there is betweene theſe ſpeaches of our Sauour. To the lay man he ſaith: *If thou wilt*, ſell all that thou haſt: but to his diſciples: I will not haue you

*Si vis, vende omnia. Matt. 10.*

you possesse any thing. In so much that he thought it not inough to barre them only from substantiall things: but he would forbid them the vse of a scrip in their pilgrimage, and limite them to a single garment. And what els? Nor was he thus satisfied: but further he commaunded them to trauaile vp & downe barefoot, depriuing them of shoes in the sharpest weather. And what can be sayd more? He stripe them of money and all superfluities, and could not so much as graunt them a staffe to trauaile with throughout the world. And yet now a dayes it sufficeth not the Priests and Leuits their successors to enioy the possessions and benefices of the Church for their life time, but they will also enrich their heirs after their death. Let vs blush for shame to see this infidelity; as though it were not inough for vs to set light by God Almighty during our life, but to extend the same contempt after our death.

Cleargy men must not despise their Lord in life and death.

*Annota-*

*Annotations out of the Ancient Fathers.*

THE blessed martyr Pope *Vrbanus* saith, that Church liuinges are the oblatiõs of the faithfull, the price of sinnes, & the patrimony of the poore: and therfore are not to be otherwise imployed then in workes of piety & reliefe of the poore. And the Counsell of Trent forbiddeth Ecclesiastical persons to aduance their kinsfolkes or friends with the Church rentes, which belong vnto Almighty God: & therfore it was also forbidden by the Canons of the Apostles. But if they be poore vnder this title they may relieue them, as others in like necessity. And the reason of this prohibition is, that these goods were giuen to the Church, with this intentiõ of the giuers, that what did remain ouer and aboue the conuenient maintenance of those that should serue the Church was to be bestowed vpõ the poore. And so the rich foundations of Monasteries were not only intended for the sustenance of the monkes, but they (as men

*Tom. 1. Conc. 12.*

*Sess. 25. c. 1.*

most

most free from auarice & other priuate endes which hinder generall good workes) were constituted by the pious Founders, as stewards and almners for for the poore. Wherupon is grounded the common opinion of Diuines: that Ecclesiasticall persons that spend the Church rentes which they enioy, in prophane and vnlawfull vses, sinne mortally: yea diuers learned men oblige to restitution aswell the spenders and giuers, as their kinsfolks & others which receaue them vnder other title then of pouerty: for the reliefe wherof was ordained whatsoeuer might exceede the necessary maintenance of the said Ecclesiasticall persons, and the seruice of the Church.

## CHAP. VI.

*That the profession of religion doth not diminish the debt of liberality. And whether the condition of Religious or secular men be better in this case.*

### SALVIANVS.

VVE haue spoken in particuler of ech mans person and office

fice, and to this end for that (as I said before) there want not some that professing religion are of this opinion, that either they ought not, or at leastwise are not so much obliged as secular mē are to relieue the poore according to their ability; when indeed they are more. Because, *the seruant that knowes the will of his maister and doth it not, is worthy to be punished with many stripes*; when for him that knoweth it not the fewer may serue. And so religion being nothing els, but the true knowledge of God, by which euery Religious man when he makes his profession takes vpon him to know the wil of Almighty God: the profession of Religion doth not cancell his former obligation but rather increaseth it. Because the only taking of the name, is a promise of deuotion: wherby a man is so much the more tyed to performe in deeds, by how much the more he stands bound by profession and promise: according to that, Better it were neuer to haue vowed, then not to obserue the vow once made.

2. Heere some wil say, if this be true, more safe is the secular state, then that

that of Religion. But nothing lesse. For therefore is a Religious man bound, because he maks profession of Religion: & the secular, for that he professeth it not. So that both, after their manner, stand obliged alike. The Religious man oweth what he professeth to know, the secular man what he vouchsafeth not to acknowledge: according to that of the Scripture: He would not vnderstand that he might do well.

2. But neuertheles we that seeme to surcharge Religious men in this manner, in that we say, that the only profession of the name of Religion is a premise of deuotion: let vs lay aside a while this burden, and imagine that it is not so: Let vs consider, not what we ought to doe by profession, but to what in reason we are bound: not how farre our vowes doe oblige vs, but to what our owne saluation should inuite vs. Tell me then, I pray you, Religious men, is there any man that doth not all that he doth eyther for his health or for his profit? I scarce think any man; for all men by naturall appetite and instinct, seek their owne commodity. So

do

doe the souldiers exercise that life the best, the merchaunt his trade of merchandize most gainefull, and the husband man his tillage most fruitfull and best for him. What more? yea the very theeues, robbers, ruffins and witches, & others of the worst conuersation, hold each one that which he doth, most conuenient for him: not that any euill thing indeed is conuenient to any man, but that he which doth such wickednes makes account that for the time and place, such wickednes is conuenient for him. And so we likewise for no other cause (as I suppose) haue made choice of Religion, but for that we thought it most expedient for vs, considering with our selues the momentary shortnes of this present life, and the future eternity of the life to come, how short the one, how immense the other; remembring also the Iudge at hand & the vncertaine euent of that dreadfull doome; the miserable vale of euer-running teares, compassed round about with vnquenchable fire, wherin to be and suffer with the rest is not only a mischeife intolerable, but to behold it a farre of & stand

An effectual motiue to Religious life.

in feare of it, is no smal part of the same miseric.

3. Besides these horrible & dismall feares, contemplating other happy and beautifull objects, to wit new heauens and a new earth, fairer and better by much then these which now mortall men enioy: the eternall throne of iustice, the new pallace for creatures, the golde mansions for the Saints and friends of God, built upon the solid heauens, Courts adorned with sparkling precious stones, and richly shining with euerlasting mettals, where the light is seauen fold brighter then the sunne, sending forth continually purple beames, a blessednes enriched with ineffable benefites, a ioyfull eternity with the mutual contentment of the inhabitants, the company of Patriarches, the fellowship of Prophetes, fraternity of Apostles, the dignity of martyrs, and in all the Saints a sympathy and resemblance with the Angels, plenty of celestiall riches, abundance of neuer-failing delights, a life common with God himselfe. We therfore pondering seriously al these things, & duely disgesting them,

fly,

fly, as to a sanctuary, to the state of religion, choosing Religion to be our mediatour, & our Aduocate of vndoubted hope to obtaine these blessings, and so with an ambitious humility put our selues vnder her protection.

4. Wherfore hauing well considered all these things and offred vp our feruent praiers to obtaine them; let vs see now and examine with diligence, whether we may find either in our actions, or in any thing which we possesse, wherewith to purchase these blessings of God. And if we find nothing equiualent, why (I pray you) doth not euery one of vs at least offer all that he hath, seeing he cannot all that he should, to obtaine them? And by way of prudent employment bestow our whole possibility for such an inestimable gaine, since we cannot find in our hartes to bestow it in way of payment of our debts? especially when our Sauiour himselfe hath decided this question as well in the old law as in the new, teaching vs, that he which distributes what he hath to others for charity, is made therby the richer, and that mercy freeth a man from

There is nothing more profitable the to do workes of mercy.

death. And in an other place is sayd of a
Psal. 111. holy man: He distributed, he gaue to the
poore: his iustice remaineth for euer and
euer. In the Gospell also: *Doe not* (saith
Matt. 16. he) *treasure vp to your selues treasures on the earth*. And againe. *You cannot serue God and Mammon together*. And againe: *Woe be to you rich men, that haue your consolation here in this world*. To couetous men also, & such as are guilty of merciless crimes: Go you (saith he) into euerlasting fire, which my Father hath prepared for the diuell and his Angels. Whose punishment how great it is to be may be gathered by this, that their lot is to share with the Diuels. By which torments notwithstanding are not vnderstood the particuler paines due vnto them for other sinnes, as for fornication, murder, sacrilege and the like: but meerly for couetousnes and want of compassion towards the poore.

5. So that hereby we may make a coniecture what they are like to suffer whome auarice (besides other sinnes) hath plunged into the deepe; since they which are guilty therof, only, albeit they were exempt from the imputation of other crimes, are to be so grieuously

tormented

tormented, as the holy Scripture teacheth vs. Which things truely if we beleeue them as euer likely to come to passe: we should by all meanes seeke to auoyd them. Which if we doe not, we haue in vs no faith: and without faith we are no Christians. For no man can be held for a Christian that will not beleeue in Christ.

6. But suppose that we stand in no such feare, as not being guilty, yet how can we thinke to gaine reward with our deserts? so, that if we will not part with the superfluity of our wealth to redeeme our sinnes, let vs employ it at least to purchase our benefit. If we giue not to the end we be not damned: let vs bestow at least, what we are able, that we may be rewarded. For imagine that there were no debtes to be discharged, yet are there inestimable blessings that require some price. Though there were no paines to be escaped, yet is there a kingdome to be ambitiously procured. And heere only ambition is lawfull, which in other trifles of this world is reprehensible and foolish. Wherfore though Saintes haue no arrerages to

satisfy, yet may they buy something to enioy. Vnlesse perhaps a man would feare losse in the bargaine, as that giuing more he should receaue lesse, or putting forth great summes, his returne should be small & his recompence come short of his expenses; or that hauing once layd out the price, he might loose it. As who would say he could disburse so much in this world, that Christ should not be able to satisfie him in heauen. If this be the doubt, I haue no more to say, nor would I perswade you; for if you doubt, whatsoeuer you doe will profit you nothing; your labour is lost when faith is wanting. He in vaine puts to vse who despaires of his interest. For this we all beleeue, and is doubtles, that Christ our Sauiour is the grand pay-maister of all mens deserts. So that if we call his ability in question, as though he could not discharge what he hath promised, or impeach his loyalty and good dealing, by distrusting his will; how shall we euer expect good payment at his hands; whose credit we haue prejudiced? Which being not so, and that we make no doubt, neither of the

It is extrem folly for one not to giue when he is assured to receaue much more then he giueth.

the one nor of the other, how grosse an errour were it for vs not to giue him as much as we are able, when we are assured to receaue againe much more then we giue? What vsfully were we to choose rather to enioy nothing of that which so we leaue: then to recouer againe with interest that which we giue in trust?

## CHAP. VII.

*How couetous men giue no trust to God.*

### SALVIANVS.

BVT alas, me thinkes God is not trusted, & what I thinke, I would I did not thinke & knew it not to well: for then would I striue to conuince my opinion, and vse violence to my senses against giuing credit to thinges vncertaine. But alas what do we? We are not moued by coniectures, but constreined by manifest euidence of truth. For who can beleeue God in his hart, that dares not trust him with his goods? Who trusteth him with his soule, that denies

him with his money? who giues credit to heauenly promises, and deales not so as he may be partaker of them? Wherefore, when we see men so farre to neglect themselues, we are forced to think that such men haue no beliefe, since it is hard to be perswaded that they beleeue truely in God, whose actions cry out they beleeue him not. Wherin we cannot choose but bewaile the disloyalty and perueresnes of men? One man can be induced to beleeue another: and yet scarce shall you find a man that beleeues truely in God. We can hope in humane promises, but we repose not our confidence in Almighty God.

One man beleeues another but God is not beleeued.

2. Lastly all mens future expectations are set vpon humen things, & our very life is maintayned with temporall hopes. For why doe men commit their corne to the earth, but because they expect it against with increase? Why doe men labour so much in their vineyards, but through the hopes they conceaue of the vintage? Why doe the merchants empty their coffers to buy their commodities heere and there, but only that they looke to be enriched by the sale?

All men do what they do with hope of future profit.

And

And why do the marriners trust the windes and tempests with their liues, but to become maisters of their desires? Moreouer there is faith kept betweene sauage & the most barbarous nations, & why, but for hope? By hope the word passed stands, & is reputed for good. The very theeues and murtherers themselues one credit another. For what they promise each to other they build vpō it. So that men with themselues haue dealing and communication togeather through mutuall hopes: Only in God they wholy despaire; and he that gaue credit and countenance to the elements and to nature it selfe, can hardly find credit being the author of both.

## CHAP. VIII.

*That competent means for mens callings and necessities should be retayned: and excesses only cut off.*

### SALVIANVS.

BVT heer perhaps some may alleage, that for men to vse their goods, is no infidelity, but a yielding to necessity:

and that good men in so doing, distrust not in Almighty God, but only reserue some thing for necessary vses. And therfore oftentimes very holy persons haue bin hindered from so rigorous & exact distributions, by reason either of their sexe, or yeares, or infirmity of body. Be it so, but yet things should so be measured, that only a competency should be retained for the quality of the persons & necessities, and all superfluities to be cut off. For hauing (as the Apostle saith) food, and cloathing, we should be content: For they that desire to be rich fall into temptation & the snares of the diuell. So that we see, only in things necessary is safety, and that snares lye hidden in superfluities, in a mediocrity is the grace of God, and in excesse the chaine of Sathan. Finally what doth the Apostle adde? *which drowne men* (saith he) *into destruction and perdition.* Wherfore since riches procure our ruine, let vs in all things auoyd excesse, lesse it driue vs into misery. Great ability is said to bring perdition, we must therfore auoyd the danger of the highest, that we fall not into the depth. In so much that where

1. *Tim.* 6.

Safety is in thinges necessary: In superfluous snares: In a meane the grace of God: In abundãce the chaine of Sathan.

our

our sexe, age, or infirmity exacteth the necessityes of ordinary maintenance, we be cõtented with as much as may be sufficient; and whatsoeuer exceeds mediocrity in that kind be tempered by the office and function of Religion.

2. But in vaine you seeke (whosoeuer you be that professe Religion) to colour either your holding or heaping vp of riches with the pretence of infirmity. For cannot the weaker sexe liue vnles it extend superfluous cares to the managing of a sumptuous patrimony? Cannot a sacred virgin, or a chast widdow perseuere still in their holy professions, vnles they addict themselues to the waying and counting of siluer & gold? must their conscience be guilty of the keeping of so much wealth, as they enioy more then they can vse? Or because their sexe, and modesty requires peace and quietnes, shall it seeme impossible for such to liue contented within the compasse of a moderate family, and so rid themselues of those tumultuous affaires which bring nothing but trouble and care? Must they needs fill their eares with thereestles clamours of their kinred

The office of Religiõ is to moderate all excesse in the vse of thinges.

and many seruants busying about them. Which thinges to a deuout soule, that desires true peace of mind, were so much disquietnes, as not only to endure it but to behold it in others, were vnquietnes. And though we should labour to bring the confusion of such a multitude vnder the rule of order and silence, yet should we be neuer quiet our selues, so great an enemy to our own rest is the cõmunicatiõ with those that be restles. And what I say of this sexe, doth equally belong to all sexes, ages, and infirmityes whatsoeuer. There is no reason therefore, that any man should thinke that abundance of riches may consist with Religion, or that they are not pernicious therunto; for they are impediments and not furtherances, burdens and not helps: Religion not being supported any wayes by the vse of thinges not necessary, but rather ouerthrowne by the possession of such; according to that which our Saiuiour sayd: The care of this world, and the deceipt of riches, stifle the word of God, and make it fruitles: most properly and aptly calling riches deceitful: for they are called & reputed goods wher-

Religion is not strengthned but ouerthrowne by the vse and possession of things not necessary.

by

by they deceaue men with the title of goodnes, when they are in very deed the cause and instruments of all euill.

Why riches are called deceitfull.

3. All which though it be true, as our Lord hath foretold, yet to comply a litle with some mens frailty, who think it impossible to liue if they aboūd not with riches. Be it so: you whosoeuer vsurpe the title of sacred professions, enioy your riches vntill death, but then (at least) dispose well therof, make vse of your wealth during your life, but forget not your selues when you come to dye, then at least remember to yield vp your abundance to his honour & glory from whose bountifull handes you receaued it. It is a meere humane & sensuall errour which you rich men of the world seek after: yet reason would, that if you attaine not vnto the desire of gainfull pouerty in this life, at least you be not forced to go a begging for euer in the next. You that abhorre and fly so much these present wants, why dread you not the euerlasting? Being so timerous in small and momentary discommodities, why auoyd you not the great a and endles? why haue you such an auersion

He that in this life abhorreth so much pouerty, let him beware to go begging for euer.

sion against pouerty in this life, which wanteth not many benefites? Why haue you such an horrour against it? It is a small matter which here affrights you. If heere you so much tremble at these temporall wants, what will you doe at those which shal neuer haue end? Loe we deale as fauourably with you as you can desire; we speake in your behalfe. If you cannot for the present be weaned from your wealth, at least vse it so, that you be not enforced to want it for euer. We seek nothing but your contentment and ease, if you cannot liue without abundance, we seek that you may euer abound, according to that: If you be delighted with thrones & scepters, o you kings of the people, loue wisdome that you may raigne for euer.

He that will not want the vse of cōmodityes let himbeware that he want them not for euer.

Sap. 6

4. Otherwise what an errour were it, nay what a madnes, that a man hauing lead his life in all abundance, & therby plunged himselfe into the guise of many crimes euen to his death, should not then, at least, be mindfull of his owne safety, and with pious munificence succour his soule in his last agony? specially since in riches (which will alwaies

beare

beare witnes against their maisters, according to the saying of our Lord: *Woe be to you rich men*) there wil not want other sinnes inough as it were bredd in their wombe, and naturally fed vpon their substance: I say what a misery were it that a man should not endeauour with all his might to depart out of this world guiltles; but leaue his body to be tormented afterwards, and carry his soule with him to present torments? Who therefore is so voyd of faith, yea (I may say) so depriued of all reason and sense, that considers not these thinges; that feares them not? that preuents them not? that chooseth not rather to releeue himselfe, then others with that whereof he may dispose? and being destitute of all other helps and hopes of life (sauing this one only table in this eternall shipracke whereunto to trust) should neglect to take hold thereof, and not only neglect, but reiect also, and which is more, willingly thrust it away, as it were striuing to cut off the hope of saluation?

The folly of those is pathetically described who at their death at least prouide not for themselues.

5. Which being so, tell me all you that are louers of Christ, if there be any men more fierce and cruell against their ene-

enemies, then these men against themselues. Thereare none (I trow) so inhumane & sauage, which seeing their aduersaries ready to giueup the ghost, hold not their hands from further cruelty. But these men persecute themselus euen in the point of death. Is not this a persecution? or can any other more vnnaturall be deuised, then to disinherite a man from himselfe, to make himselfe an outlaw from all good thinges, and to send himselfe as it were to banishment from himselfe: and not by a common and vsuall way, but by a new merciles manner? For all others that are banished, though they suffer it in their bodyes, yet haue they the freedome of their minds. Though they remaine captiue in their flesh, yet in their harts they may perseuere as they list. But this kind of banishment (whereof we now talke) is a new and strang manner of punishment (to wit) where the soule is sent to banishment and torment, and the spirit abandoned by it selfe. How much more milde and easy are exteriour and carnal enemies one to another, for they beare malice only to the body, but these to the

spirit:

spirit: they to the lymmes, but these to the soule it selfe; their hatred therfore is light in respect of these mens impiety: there being yet some remedy & cure for the hurtes of this present world, but of all others these wounds are grieuous & truly pernicious which kill for euer. And therfore our Sauiour sayd: Feare not those that can hurt only the body but the soule. It is therfore a tolerable hatred that is only hurtfull to the body, when the soule suffers no domage, and the happines of the spirit is not hindred by the passions of the flesh. But that mischiefe is inexpiable and more cruell thē can be imagined, that dammes the whole man for euer and euer. Whence is it then that your enemies are more mild then your selues to your selues, since we see all hatred endes with life, whiles you so persecute your selues, that you escape not your owne emnity euen after your death.

# THE THIRD BOOKE.

## CHAP. I.

*Rich men though they haue children are not excused from relieuing the poore, and much lesse those which haue no heyres.*

SALVIANVS.

IN the two former bookes (venerable La. the Church of God) I haue spoken with two sorts of thy children (to wit) with those that affect the world, & with others which professe Religion; but in this present (by Gods assistance) we intend to speake

sometymes to both togaether, and some tymes to ech a part, as reason and occasion shal require. It remaynes then, that ech of them acknowledging their obligations in that which they shal read, receaue to Gods honour, with pious affection, whatsoeuer with the same intention shallbe sayd. Wherefore since in that which hitherto hath been spoken, we haue demonstrated that mercy and bounty to the distressed are proper vertues of Christians; and that in them, both the merits of Saints and the remedyes of sinnes are specially contained: I presume therfore that no man will expect any more, nor rest doubtful of what hath been sayd, and the rather, for that I referre himselfe (if there be any such) to the bookes of God, which are so full of so many and so pregnant reasons and authorityes to this purpose, that the whole volume of the holy Scripture may seeme to be only a continued testimony.

Christian mercy is a speciall gift of God for the merit of Saints & remedy of sinnes,

2. Something notwithstanding remaynes to be sayd against the quarrels of the misbeleeuers, alleadged by way of excuses. Our Sauiour in the Ghospel



sayd,

ſayd, that he lends money and riches vnto men in this world, to no other end, but to receaue them againe multiplied. And ſo he reprehends the couetous debtor: Naughty and ſloathfull ſeruant, thou diddeſt know that I reape where I ſowed not, and gather where I had not ſtrewed: thou oughteſt therfore to haue giuen my mony to the banke that when I returned I might haue receaued myne owne with vſury: Take from him therfore the talent which he hath, and giue it to the other that hath the ten talents. And a little after: Caſt out the vnprofitable ſeruant into vtter darcknes, there ſhalbe weeping, and gnaſhing of teeth. Which though it may be vnderſtood in ſome other ſenſe, yet is it not vnfitly applyed to this preſent place and occaſion. For by our Sauiours Bankers may well be vnderſtood the poore and needy, to whome whatſoeuer we giue, is afterwards infallibly repayed with gaine: and therefore in another place he counſelled the rich men of this world, to make themſelues bagges, that ſhould not waxe old.

*Matt. 25.*

Christs Bankers are the poore.

3. The ſame doctrine we found in

his chosen vessell S. Paul, who declares that our Sauiour hath bestowed wealth vpon the rich, to the end they should become richer by their good workes. And therefore I (the least & lowest of Gods family) esteeme it to be the first & most profitable office of Religion, that a rich Christian, whiles he tradeth in this life, vse in such manner these worldly riches, that they may be employed to the honour and seruice of Almighty God. And the second is, that supposing either through feare, or infirmity of some other necessity he be hindred that he doth it not liuing: at least at his death he dispose of as much as lawfully he may to Gods greater glory.

Most holesome counsaile.

4. You will say peraduenture that you haue children; but the holy Scriptures haue spoken inough to this purpose: and me thinks Christ his words may suffice, where he sayth: He that loues his sonne or daughter more then me, is not worthy of me. Besides that of the Prophet which sayth: that neither the Parents for their children, nor the children for their parents are to be iudged; but that euery man is either to be saued

Lib. 1. c. 2. & 3.
Matt. 10.
«
«

saued for his owne good deeds, or for his owne sinnes to perish. So that the riches which a man heaps vp for his children will not auayle him at the last iudgement.

5. But suppose that some parents may be excused, that they leaue their inheritance with proportion to their children, specially if they be good and vertuous, yea in some sort they are pardonable though they be otherwise, and they haue some colour of excuse that they were ouercome by fatherly affectiō, compelled by the force of flesh & bloud, and with the strong hands of naturall loue that exacted her due: that they knew well inough what God in his iustice, and what sacred Truth required, but that they were subdued by the yoke of common infirmity, and constrayned to yield thē selues capriues to the chaines of their loue; fayth giuing place to nature, and religious deuotion to the laws of flesh and bloud. This is something in appearance, though little in effect, giuing a colour of excuse, but no security. For how shall we giue these men warrant of their safety, that esteeme any

Couetous men are not excused for that they haue children.

thing more then God, according to holy Scripture: Therefore will God shew forth his iudgements because the light came into the world, and men loued darknes more then light. For whatsoeuer is preferred before the loue of God, can bring nothing but darknes to men. But (as I haue sayd) imagine that parents were in some manner tobe excused for enclining a little to much to nature: what shall we say of those, that hauing no children, without all respect of their owne saluation, or to procure any remedy for their sinnes, seeke vp & down for whome to adopt; and not being by nature linked to children, forge vnto themselues chains to increase their own misery: and wanting occasion of domesticall encombrances, send abroad to fetch in troubles & destruction at home, from which God had freed them.

*Ioan. 3.*

« It is darcknes to a man whatsoeuer he prefers before God.

6. These mens errour deserues compassion but their impiety indignation: we are inuited to teares for their infelicity, and prouoked to be angry at their infidelity. In the one we bewayle the folly of man, in the other we zeale the honour of God; that there should be found

found such a wretch vpon earth, that hauing run ouer the short course of his life, and brought now to his last period, in suspence what may betide him for euer; cited already to the Tribunall of God, to render account of all the benefites which he hath receaued, and of all the sinnes which he hath committed, should thinke vpon any other thing thē vpon his dispatch, of any thing els then his passage into the other world, of any thing els then his owne danger, and hauing lost all hope of his body should also cast off the care of his soule, in his last extremity, and thinke of nothing els then how daintily a stranger should feed vpon his patrimony, whiles himselfe suffereth in torments. Wretched man, why dost thou busy thy selfe now with these cogitations? Why dost thou make thy selfe author of thyn own mischiefe, & take so much care least perhaps thou being dead there should want some body to spend thy goods? Feare it not; feare it not. I would thou wert as sure to be saued, as what thou leauest is to be spent. O infidelity, o peruersity of man! It is commonly sayd, that euery man

A new kind of monster.

wisheth best to himselfe, but heere is a new kind of wonder, to prouide rather for any man els then himselfe.

7. Behold (thou most wretched of wretches) thou art presently to appeare before that dreadfull iudgement where the pilgrime perplexed soule hath no other solace, but a quiet conscience of an innocent life, or that which comes next, works of mercy to obtaine mercy. Where there is no helpe for the sinner but a liberall hart & fruitfull pennance done, and the strong armes of almesdeeds to holde him vp: where euery man according to his deserts shall receaue either the highest felicity or the deepest misery, immortall reward or euerlasting torment. And thou forgetting thy selfe lyest studying and musing how to aduance others, where to bestow thy superfluous wealth, thy costly houshold stuffe, thy tapestry & hangings, whose coffers thou mayst fill with ill gotten treasure, and who shall possesse thy family and retinue. Miserable wretch, thou lyest plotting how well others shall liue, but remembrest not how ill thou thy selfe dyest. Tell me, o Infidel, when thou hast

deuided

deuided thy patrimony amongest many, and enriched many with thy goods: hast thou so ill deserued of thy selfe, as to reserue to thy selfe no portion amongst strangers?

8. Behold the office of the high tribunall attends thee: the ministers of Gods iustice expect thee: the dreadfull executioners of endles torments are ready to lay hands vpon thee: & thou syest beating thy braines about the future pleasures of thy worldly friends, how thy heires may feast and fill their bellies vpon thy goods; and glut themselues to the casting vp of their gorges. Most vnhappy man, what hast thou now to do with vanites? why doest thou occupy thy selfe with fopperies, or spend this litle time left thee in the folly of these errours? Doest thou thinke it will mittigate thy torments, that an other feed daintily vpon thy table, and sit belching vpon a full stomacke, and in fine wast in gluttony and other excesses, what thou hast gathered with much care and toyle & hoarded vp for thine owne perditiõ? But of this wilbe occasiõ to speake hereafter. In the meane time, I giue this whole-

wholsome admonition, that no man preferre another, how much soeuer he loue him, before his owne soule. I doe not say, that it is against iustice for a Christian to prouide for his kinsfolkes in this world, so that himselfe be not vnprouided for eternity: but I affirme that it is much more reasonable, that heere the kinsman or the child should want something for a while, then the parents suffer necessity for euer; since the present wants are much lighter, & may be supplyed at all times, and by so many wayes; but the future pouerty hath no remedy after this life: death ensuyng that dyeth not, and paines for euer. I speake to Christians that haue faith: and to such, one would thinke it should seeme easier, that the kinsfokes heere should spare somthing of their temporal patrimony, then their parents faile of their euerlasting saluation, when both cannot be performed. And not only the parties thēselues whome it concerneth, but their heyres also, kinsfolks & friēds, if they be Christians as I say, and haue any sparke of affection, grace or good nature, will desire the same, and rather

wish

wish their legacies and inheritance to be somthing lesse, to saue their Father or friend, thē that he should perish to leaue them rich. Or if they should be so hard harted & impious towards their parents truely they deserue not to be his heyres. And the prudent will-maker may both iustly & reasonably detract, that which the cruell vngratefull heyre deserueth not.

## CHAP. II.

*When the patrimony is to be deuided among lawfull keyres, Iustice and Piety must not be neglected for temporall respects.*

### SALVIANVS.

THE best counsaile is that euery mā prouide for himselfe; and by all the meanes he can, assure the health of his soule and his owne saluation, notwithstanding he haue obligatiō of liberality not only towards his owne children with whome there is necessary linke of nature, but also towards others for their merit

merit or other respect, and where iustice and the true honour of God warrant the bounty so far, as they doe not only piously distribute, but it were impiety not to doe it: that is to say if their parents be in distresse, their brethren or cosins faithfull seruants of Almighty God, their wiues desolate: or lastly to enlarge this point of liberality, if their kinsfolkes be poore or in necessitie whatsoeuer, or els (which is more) deuoted to God. For this is the cheefest office of piety to bestow what he doth from an affect of religion. And that man is most happy that loues his owne with the spirit and loue of God, whose charity is the honour of Christ, who in the bands of nature, is mindfull of God the Father of nature, conuerting the testimonies of loue into heauenly sacrifices, & storing vp to himselfe with blessed fruit of immortall gaine, what he affoards to his children and kinred, not so much giuen to them as put out to vse to his Lord & Sauiour; for so whiles he bestowes his temporall goods vpon them he purchaseth euerlasting felicity to himselfe.

The parents owe more to their Religious children in respect of their reuerence to God.

2. But alas, now we see the contrary

ry in many, and that those are least respected by their parents, to whome most is due for reuerence to God, their piety doth least extēd it selfe to those whome religion doth most commend. And finally whome the parents offer vp to religion as worthy of Consecration, they iudge vnworthy of tēporall inheritāce. And vnder this title only they are contemned by them, because they are more precious to God. Wherby we may gather that none is so little set by as God Almighty, for whose sake the Parents neglect those children most, that are necrest belonging vnto him.

3. But such would yeald a reason for this their practise, demaūding what need is there to deuide equall portions to their children in religion, with those that remayn in the world? It is true that nothing is more iust and reasonable thē that Religious men should be poore; but not that they should be oppressed with pouerty because they are Religious: nor neglected by their owne parents because they haue renounced worldly riches, in hope of heauen: and howsoeuer, in respect of such parents, they might perish

and

and by ordinary course should fall into extermities if God did not otherwise prouide. And those likewise that are not wholy thrust out of doores, to whome fire and water is not forbiddē, as to outlawes (hauing perhapps some slender annuity left them for termeof life) why are they made so much inferiour to the rest, that in comparison they are left as beggers only because they are deuoted to religion.

4. You say, to what end should religious persons haue portions a like with the rest? I answere, to the end they may performe the functions of religion: that religion may be mayntained: that they may bestow it profitably vpon others: that others may haue reliefe that want it: yea (if their faith and perfection be so great) that so they may haue it, as not to haue it soone after; for it is a happy thing and best for them not to haue it after they haue had it. Why doe you vnnatural parents impose the burdē of a forced and vnworthy pouerty vpon your children? Permit, that to the religion wherto you haue deliuered them, they be poore by election, and not of

necessity

necessity. If you desire so much they should be poore, giue them leaue to be poore for deuotion; let them haue the will of pouerty of themselues, that it may auayle them: let them rather choose pouerty then suffer it against their willes. Lastly if they be to suffer it, let it not come as a sentence of condemnation from the impiety of their parents, for that is a punishment vndeserued. And why do you banish your children out of the compasse of nature, and debarre them from the right of bloud? I would haue them poore no lesse then you; but so that their pouerty may haue reward, and they by the choice of pouerty out of plenty purchase more plenty to themselues.

It is great ingratitude having receaued all from God to procure that nothing returne againe to him, though it were by meanes of your children.

5. But why go I about by reason to encline you to humanity, seeing this stands most in the way, making you parents so much the more cruel & vngrateful as it ought to make you pious. For where you should bestow so much the more vpon your religious children, that therby some part at least might by your children remaine to God; you of set purpose leaue them nothing, that they may haue

nothing to leaue to God, loathing your selues belike with this euasion, not to acknowledge them for your children, because they are the children of God. A worthy recompence for so manifold benefites, whiles by all meanes you endeauour that he receaue no honour from you, nor be honoured by your children, from whose bountifull hand you receaued what soeuer you haue: why deale you so disloyally with Almighty God? we vrge you not to giue him any thing of yours, but to restore vnto him some part of his owne; why deale you so vngratefully with God, & so vniustly with your children, seeing that which you deny them is not yours? When therfore you hold it for inequality to distribute equally your goods amongest your religious and secular children, what do you but seek to with-draw from religion those whome religion hath brought into disgrace and made contemptible with you; so as only the goodnes and mercy of God keepes them in their former purpose, seeing you for your parts doe what in you lieth to bring them back into the world, preferring your

other

other children before them. For what is it but to forbid them religion, whom by reason of religion you neglect and contemne?

## *Annotations out of the Ancient Fathers.*

THE summe of this Chapter with the other three following, is, that it is not lawfull for Parents, Brothers and kinsfolkes, to depriue the religious of their patrimony, or to giue them lesse then should haue come to their lot if they had liued in the world. And to the religious is iointly commended a prudent and faithfull disposition of their goods by sending them to heauen before them, that there they may enioy what here vpon earth they haue contemned for the loue of Christ. These chapters therfore are to be continued, and then we shall consider what other auncient Fathers, pillers of the Catholike Church haue left written and deliuered to this purpose.

## CHAP. III.

### *Of an other kind of Inhumanity in Parents.*

### SALVIANVS.

BVT we peraduenture may seem not quall in taxing a like all parents in this busines, since all deale not a like vnequally with their children. For there are some parents, yea many which leaue their childré equal portions, but only the vse of their portions vnto their religious children, the propriety remaining to the rest. But this, though it carry a shew of equality, is much worse then the former: for it is more tollerable to leaue lesse with the propriety then more without it. It were in some sort sufferable to leaue legacies in this manner vnto other his friends or allies; but he that giues to his children without the propriety, in effect giues them nothing. And it is but a prophane deuise of incredulous parents, wherby to defraud God of any part of their patrimony, by so cutting off the propriety from their Religious

ligious children; as may appeare by this that they grant them the vse to the end that they may haue wherwithal to liue, and detaine the propriety that it fall not to God.

2. O strange inuention of irreligious minds, seeking to find out a way to help their children with impiety to God! For so it is contriued that their holy issue hauing only left them the vse of things, should liue with commodity and dye in beggary. As though the Religious Testatour should depart quietly & with contetement out of this world, knowing that afterwards nothing of his should come vnto God. In which, although there may seeme to be shew of riches left to the Religious children that haue only the vse without the propriety: yet in effect it is none, because albeit the vse carry appearáce of ability, the mind is not satisfyed, seeing no man can hold himself to be rich that is owner of nothing, nor can bestow that which he seemeth to possesse, to his greatest benefit. What meane you then, by this prophane and irreligious errour? do you hate God so much as to maligne your

A deuise whereby man excluds God from his patrimony.

owne children for his sake? There are many that leaue their freed bond-men in better estate then you leaue your children.

The Romans freed their slaues with better condition then some parents leaue their Religious children.

3. It was a custome amongst the Romanes to enfranchise their slaues, whereby they had propriety in their own chattels, and power to make their wills, they might giue their goods to whome they would liuing, & at their deathes bequeath thē at their pleasures: and not that only, but what they had earned vnder their maisters in time of their bondage, was not denyed them when they were made free. And how much better dealt those Lords with their slaues then some disloyall parents with their children? Where they gaue, they gaue for altogeather, these limit for tyme of life; they gaue leaue to their slaues to make wills, these bereaue their children of their; and lastly they made their bondmen free, whilos these take the freedome from their children and leaue them in bondage. For what is it els when they permit them not like free men to possesse their owne? They vse their children as those seuere maisters

who

who holding their slaues for vnworthy of the Roman liberty, subiected them vnder the Latin yoke, graunting them to liue like free men, but whatsoeuer they possessed in their life, might not auayle them at their death. Iust after this manner do these others with their children: they make them Latin libertines, to liue like free men, and dye like slaues, bound in such manner to their brothers that they can dispose of nothing at their death. What hurt is there I pray you in the title of Religion that therefore you should not hold those for your children, because they are also become the children of God? Do you hold vertue for sinne? Since you esteeme the worse of your owne flesh and bloud for hauing the will to be vertuous?

## CHAP. IIII.

*Religion, and the true worship of God is despised by the vnequall distribution of inheritances, and consequently God himselfe contemned.*

### SALVIANVS.

BVT you will alleadge that you do it not with that intent, which is as much to say, as if one might be wicked with a good intention, and exercise impiety with a pious mind. What will it profit you (O cruell parents) to say that you wronged your Religious children with a harmeles intention, where the thing it selfe disapproues the excuse? Your bare assertion is litle worth, where the deeds themselues do beare witnes against you. Forsooth you hold it an vnfit thing that your Religious children & Gods deerest friends and seruants should stand in ranke with your other children that serue the world: and with reason if you take it a right; for those who by their good life and vertue are the deerest

That which is euill in it owne nature cannot be done with a good mind.

to

to God, should by the same title be most fauoured by you. For what is more iust and conuenient, then that those should haue the best place, that be of the most desert? that those should be preferred in reward, that excel in merit of good life? that those should be first in their Fathers testament and last will, that are most obedient to Christ? Whereby the parents will might be conformable to the will of God, honouring & respecting those, whome God by his election hath aduanced. But alas it is nothing so: all goeth for the most part out of order: the wicked are set before the innocent, the miscreant before the faythfull, darknes is chosen before light, earth preferred aboue heauen, and God is put behind the world. And yet neuertheles they which do it make account to escape his iudgements, who by theirs is contemned and set at naught.

What comparison parents should make betweene their children.

## CHAP. V.

*Religious men, when they dye may be inheritours to themselues, according to the holy Scriptures, and examples of Saintes.*

### SALVIANVS.

BVT the parents will say they doe it not out of contẽpt of God but vpon iust cause. For to whõ (say they) should their religious children leaue their inheritance, seing they haue no heires? I will tell you to whome, omitting the poore whome before I mentioned, and all kind of strangers, new acquaintance, or other far fetcht pretenders; least I might seeme ouer hard & vnkind to nature, I will make choice only of those whome your selues also, though you haue many children, more esteeme then them all: I meane the parties themselues, I say your Religious children themselues. Tell me, I pray you, can there be found any neerer of kin to inherite? any more deere then is a man to himselfe?

selfe? Wherfore you may see, we doe no-thing els, but commend to euery one of you his owne soule, his owne saluation, and his owne future hopes. You (forsooth) account your selues pious, and kind-harted because you loue your children: No; there is nothing more cruell, more sauage, more inhumane thē your selues, that cannot find in your hart to wish well to your selues. *Skin for skin* (sayd the Diuell in the holy Scripture) *and all a man hath he will giue for his life*. Wherby we may see that the Diuell himselfe, cannot deny but that a mans soule is the most precious thing which he hath. Euen he that endeauours by all meanes possible to auert mens minds frō the care of their soules, yet holdes them to be of all other things the most to be esteemed. What a folly is it then for you to put so base a price vpon your soules, which the Diuell values at so much? What a madnes (I say) is it for you to sell that so good cheape, which the Diuell thinkes you should hold so deere? and yet he bates the price as low as he can. So that he whosoeuer neglects his owne soule, doth not esteeme it so much worth

No man is deerer to himselfe then himselfe.

*Iob. 2.*

The Diuel makes more account of mens soules then they themselues.

worth as the Diuell esteemes it. Which being so, behold you parents, which make account that Religious men haue no inheritours: behold (I say) whither by the consequence, yea by the Diuels own accoũt, they want heyres that haue themselues to prouide for. I now suppose there is inough spoken of this point, to wit, that you ought to preferre your euerlasting life, hope, & saluation before all things els in the world, and the same for your children.

2. Yet perhaps you will not be contented with the naked truth, & the things set down as they are in themselues, but require further the authority of examples. To this I might answere that Gods cõmaundements (aboue all examples) proclaime continually throughout the world: Hoard not vp to your selues treasures vpon the earth but lay vp your treasures in heauẽ. And againe: Whatsoeuer a man sowes, the same he shal reape; which no doubt is as well directed to the Religious and Godly, as to men of the world; as well to those that haue no children, as those that haue many; for since euery man desires to enioy eternall life

Gods precepts ought to preuaile more with vs then examples.

life, with out all questiō, where all mens desire are a like, their cares should be equall to attaine their desires. Neither doth it import the authority of holy writ, whether men fulfill or no what it commaundeth; for it receiues force and vertue from the person of our Sauiour, and not from the demeanour of his seruants: nor can they adde therunto, or diminish any thing from it where the authority is stil the same from the same author that gaue the commandement. Yet neuertheles, if humane frailty must needs be furthered by the examples of men, that it may the more easily follow that which it beholds to haue passed in others: we haue already shewed some of former times in the first book, no lesse performed by diuers other followers of Christ now in our dayes, & that not sparingly, but with great abūdance, not by a few only, but by multitudes & whole nations. What say you to those exampls registred in the acts of the Apostles, as it were yet vnder our eyes? Where al the faithfull enioyed althings in cōmunity one with another. And againe: Great was the grace of God & charity amogst them,

Humane frailty seekes to help it self by others to the end it may do more easily that which others haue done.

them, where there wanted nothing, nor any was poore. For they that possessed lands and reuenews, presently sold all, & layd downe the price at the Apostles feet. Againe, *No man held any thing*, which he possessed, proper to himselfe.

3. Moreouer the number of those faithfull was not small; & least perhapps any man should be lesse moued with the authority of the Scripture, thinking that the examples of such were rare: we will make coniecture of the multitude, which may partly be gathered out of this, that straight in the infancy of the Church in only two dayes, eight thousand persons were inrolled for Christians, wherby may be ghessed what increase there was after made of all sortes, when two dayes only had begotten such a number of faithfull soules.

4. Now therefore when the number of this perfecter sort of people, was growne almost numberles in so short a time: I demaund of you (O you parents) so many thousand of Christian beleeuers liuing in so much perfection of faith, had they all children or had they none? I presume you will say neither, for there

is

is no people of any Church that is not mixt of both. Whence Christians now a dayes (that haue no children) may learne how to bestow their goods, seing the examples of those holy Christians before them; which likewise had no children. And if they haue children, they may no lesse be instructed what to do, seeing how parents in those dayes preferred the loue of God before their owne.

5. There is no age then, there is no condition, that hath not his president before it, so that all which are partakers of the same faith, may take part of the same example. If they in those dayes for Gods greater honor gaue away all they had, wherby liuing they disinherited thē selues, learne you to inherite your owne goods, at least when you are a dying; which I would aduise you that are of the wiser & faithfuller sort to consider with attention for your owne good.

6. For beleeue me, it behoueth you, among your children, not to be vnmindfull of your owne soules and saluation. True it is, that your children are neere you, and with reason therfore most deere

vnto

vnto you; but remember that there cannot be any neerer or deerer to you then you to your selues. You may loue them, I graunt you. I say you may loue your children; but so, as it be in the second place: least you may seeme to maligne or forget your selues. It is a foolish kind of affection, to be so mindfull of others, that one neglect himselfe. The holy Scripture saith, *that the sonne shall not beare his fathers iniquity, nor the father the iniquity of the sonne*. And the Apostle: *Euery man shall beare his owne burden*. So that, be the riches neuer so great, which the children receaue from their parents, they free not a whit the giuers from falling into miserable wants: but rather excessiue wealth so left brings many times wretched vnfortunate parents to euerlasting beggary. Wherby, none are so dangerous, nor so pernicious vnto them as their own children whome they loue best. For whilest they wallow in their Fathers wealth, their fathers wallow in endles torments, yea and though their children were so pious, as piously to giue all back againe for reliefe of their parents, yet would it nothing auayle them; since that whatsoeuer

It is a foolish kind of affectiō so to remember others that they forget themselues.

Children though they would giue all their goods to relieue their deceased parents it cānot help them many times.

ſoeuer the Father in his life time, through infidelity hath debarred himſelfe of, cannot after his death auaile him. And therfore according to the Apoſtle: Let euery man looke to his burden, ſeeing that ech one is like to beare it himſelfe. The eternall flames of the wretched departed are not quenched with the wealth of their liuing ofſpring.

7. The rich man in the Ghoſpell that was cloathed with purple & ſilke, being ſo rich as he was, his heyres without doubt were greatly aduanced by his death. But alas what was he better that they ſhould ſtand counting his heaps of gold, whileſt he lay languiſhing for a drop of water to quench his thirſt and could not obtaine it; whiles they abounded, he was in want; whiles they were in pleaſure, he in torments. O vnhappy and miſerable eſtate! he could purchaſe eaſe to others, but to himſelfe affliction; teares to himſelfe, and ioyes to others; to them momentary pleaſure, to himſelfe euerlaſting flames of fire. What is now become of thy kinred, friends & children (if thou haſt any?) what is be-

It is a wretched condition for gayning others a transitory pleasure to get to themselues euerlasting fire.

come of thy brethren, whom thou haddest so present in thy memory, that thy torments could not make thee forget them? What succour could they, or can they affoard him? he dwels in torments whiles they triumph with his goods; he crauesonly a drop of refreshment, but in vaine; yea & which might augment his paynes (if they were capable of augmenting) was, that he sought it from his hands whose very sight before he disdained; from one corrupted with soars, whose ill sauour he abhorred; from the hands which the dogges a little before had licked; & from him whose body yet liuing was consumed with wormes. A lamentable state: the poore man with his pouerty earneth euerlasting happynes, whiles the rich man buyes euerlasting misery with his riches. The poore man had not a penny and yet purchased eternall treasures, and how easy had it been for the other with so much wealth to haue procured the like, who now amiddest his paynes incessantly cryes out: Father *Abraham* haue mercy vpon me, & send downe *Lazarus*; that he may dip but the tip of his fingers in water to refresh

The poore man with beggary bought blessednes the rich man punishment with his riches.

fresh my tongue, for loe heere I am tormented with flames. Then forsooth the rich man abhorred not the hands of poore *Lazarus*, nor to haue his fingers put into his ( mouth those handes and fingers before so loathsome) to mitigate his raging thirst. O what a change was this! He would then haue beene glad only to be touched by him whom a litle before he disdained to looke vpon. Let rich men therefore consider well these thinges, that heere neglect to redeeme themselues, that they fall not into the like distresse. For this example our Sauiour left registred in the holy Ghospel especially for them; he was a rich man of whom Christ spake, and you are rich to whome I speake. You glory in the same title, take heed you come not to the like. For the wealthy children cannot release their guilty parents that dye in state of damnation: nor the rich heyre withall his substance quench the flames of such a Testatour. To some it seemes hard to leaue little to their kinred, but it is much harder to leaue themselues for euer in torments.

8. I for my part am perswaded that

when that rich man was in hell, he was not so much eased with the memory of his heyres, as grieued with the paynes he felt. He tooke not then so much delight that they fared well, as he was vexed with the thirst he suffered. He ioyed not so much in their felicity as he lamented in his owne misery, and to see himselfe become the fewell of flames. I dare say, if he might then haue had his choice, he would haue left his heyres with lesse, yea haue offered vp al he had, I say not to be freed altogeather from his paynes, but for an hours ease. For he that so earnestly entreated but for a drop of water to mitigate his drought, at what price would he haue stucke to buy a longer respite? But it auayled the poore wretch nothing to make great proffers then, hauing refused when it was tyme; he desired to giue all, when all was lost: who then would bestow nothing when a little would haue serued. The Holy Ghost in the Scripturs speaking to God the Father, that the repentance of the dead comes to late: In death (sayth he)
« no man is mindfull of thee: but in hel
« who will confesse thy name? Affirming
(as

(as you see) that the sinner which is dead out of grace is quite excluded from the confessing of his sinne: and no man in the next life can remember God, which in this was vnmindfull of himselfe. So is he depriued of all help, and so shut out from all hope of saluation; that wheras one only way remaines for the sinner, which is, of harty prayer powred out vnto God, and continual imploring of his heauenly mercies: he is so damned vp & drowned with a deadly obliuion, that he hath no memory left him for repentance nor to thinke vpon him with affection, from whome he might only expect redresse.

9. Let them therfore consider who go about to leaue their heyres in abundance, and thinke not vpon their owne perills and necessityes, being now at the very point of death, let them (I say) cōsider what hath beene sayd: And these also which in this transitory life in procuring by inordinate meanes, riches to their heyres, do condemne their owne soules to an endles death, wherein they do not so much profit their children, as hurt themselues; nor so much shew their

loue to them, as hatred to themselues: for that loue of their children which so passeth away, is not comparable to their malice against themselues, which is euerlasting. Wherefore, as I sayd in the first booke, our Lord commaunds all persons to treasure vp for their children principally, not money but vertue, not transitory but permanent riches; because vertue and good workes do benefit both the children and their parents; the first promotes to euerlasting life the childrē, the second secures the Parents from euerlasting death.

*Annotations out of the Ancient Fathers.*

SALVIANVS in these Chapters treateth of the goods of those that enter into Religion: & what title Parents & kinsfolks haue to the patrimony of the Religious, which is of no smal moment, for the conseruing and amplifying the honour and true worship of God: from whome likewise abundant benedictiōs, as well temporall as spirituall do come by this meanes vnto the whole Christiā

Common-

Commonwealth. Although all be not of the same opinio, especially those, whose eares are already stopt, and their harts hardned with auarice, and contempt of piety and Religion. Yea in some places Infidelity is so far increased these later years; that it hath defaced the chiefest monuments of Christianity which Religion had founded. The pretence was to enrich the Prince, and benefit the Commonwealth with he spoile where these sacriledges were cōmitted, publishing (which was worse) crymes against the Religious Professors, to make them seeme vnworthy of those ancient benefits, which piety had giuen to their Churches. Iust as Esops wolfe accused the lambe that drunke far vnder him in theriuer, to haue troubled the water therby to picke a quarrell to deuoure him.

2. But what benefit came to the Prince that had the spoyle, and to his yssue (at least in England whither this booke is directed) a few yeares haue taught, and is worthy to be obserued. The Prince himselfe a little after fell by Gods iust Iudgment into the greatest want that euer any king of that King-

dome had suffered since they were Christians, his seed extinguished, his memory vngratefull to posterity, & his soule where we may iustly feare, paying these & other trespasses of his disordered life. A dreadfull spectacle to all Princes and others not to be to bould with God Almighty, for though he be *patiens reddítor*, he is iust; specially in the punishment of publike scandalls; *and yet his hand is stretched out*.

3. Now where be the benefits promised to the Common wealth? Many were suggested to the Parlament which consented to this sacrileage, but none performed by the king: but the money gathered of the spoile & sale of Abbeys, idlely spent and wasted otherwise, and the poore bereft of their patrimony: for the Church landes were nothing els (as *Salnienus* sayth) but the Charity of the faithful deposited in their hands, that by obligation and profession must needs be faithful stewards, and their Monasteries barnes and storehouses for the poore.

4. They had no Children for whom to purchase and prouide, no excesse in their owne expences, for they

could

could not much exceed, being tyed to a moderat sustenãce due to religious persons: all the rest was for the daily releefe & maintenance of the poore: and in occasions of necessity for the seruice of the Prince and Common wealth.

5. They planted, they builded to set poore people on worke, in which they gaue almes, and excused idlenes: they gathered and they dispersed all to publike and profitable vses, which now is all turned to the interest of particuler persons, far from the intention of the giuers. And what benefit the Common wealth receaued is seene euery day more and more, by the want of things necessary, decayed in that Kingdome since the fall of Religious houses.

6. What estate from the highest to the lowest receaued not many both spirituall and temporall commodityes by the Church in those dayes, which now they want? And in place of them haue succeeded as many necessityes growing from the excesse and superfluityes of riotous life. Whence also proceed contentions, suits, & extortions without number, theft, robbery, piracy, vnfaithful &

treacherous dealing at home & abroad; in so much as ancient English honesty, so credited of old in all other nations, had byn in danger to be quite extinguished ere this, if it had not beene conserued by those in whome remayneth the tradition of their forefathers fayth and good example. So that I see scarce any other forcible remedy for that Countrey not to become vtterly sauage, without conscience or order, but to returne from whence it strayed, rather misled by Authority in Superiour-Commanders in these later yeares, then fayling by the peoples fault: who haue done and suffered much more then other nations for the maintenance of their innocency; & to this day make as constant resistance to iniquity and errour, as any other people vnder the Sunne. Wherefore it may be hoped that Almighty God for their sake will vse mercy with the rest, and restore vnto them the benediction of his truth and amendement of what is amisse. And to this end (as we may piously imagine) his Wisedome permitteth the ouer great excesses which all men see in those that persecute and oppresse the in-

nocent. For as the old philosopher wisely obserued; the excesse of one contrary is commonly the beginning of an other. And all honest morall men of whatsoeuer Religion, wearied, and as it were ashamed at the foule absurdities of the present time, which by natural & necessary consequence descend from that new and licencious doctrine, which the vpholders of the forsaid excesses professe, cry out for some remedy, which they see is not possible to be found by going forward, as they doe, from bad to worse.

7. The true remedy therfore must come by returning to the point where they lost their way, & from thence going forward, by the example of other Countryes, where Iustice and the feare of God doe florish with true religion. Or if they will not haue forraine guides, let them follow the footsteps of their owne forefathers, and they shall find that our Iland in former times hath had more Kings & Queenes Saints, then any one Kingdom or Coũtrey in the world; & of the bloud Royall and chiefest Nobility, without number: whose Heroicall vertues did not only illustrate their owne Countrey

but

but drew other Nations from Paganism and barbarous life, to the loue and obedience of Iesus Christ.

8. Yf in King *Henry* the 8. his dayes there were excesses in Religious persons worthy to be moderated, they might easily haue been reformed without the destruction of Religion. But that was not intended, they would not remedy but destroy: & God did suffer it to warne both the secular and religious posterity by the lamentable successes.

9. Certaine it is that Religious profession is authorized and holden vp by the exercise of all vertues, but especially of humility and Charity, which failing, God permitteth the successors to take away that which their Ancestors had bestowed. And as contempt of Riches made the Religious houses rich: so the contrary opinion (were it true or false) caused euen in the laity, which ioyned with Auarice, brought them both to desolation; the one losing their goods, the other their soules: which had not happened if *Saluianus* his counsaile had beene followed.

10. But to returne to him againe;

let

let vs see what the holy Fathers teach vs concerning the former Chapters. For the authority of so auncient and famous a writer, confirmed by the vniforme cōsent of the chiefest Doctors of Gods Church, Interpreters of his holy will, and aboue all by the infallible word of Christ our Sauiour, will haue more force with any Christian and iudicious Reader, then the corruption of contrary Custome, where Infidelity hath preuailed.

11. And first let vs heare *S. Ierome* what he sayth, writing of the same subiect against *Vigilantius*, who then professed the same erroneus opiniō, which since hath dissolued piety and deuotion in these Northen Countreys, either takē from the old heretike by our new Libertines, or suggested by the enemy of God & Religion, who speaketh in al ages by the mouth of his false Prophets. Now therefore let vs heare this great Maister of Religious piety, what he teacheth in this matter. Wheras you say (saith he to *Vigilantius*) that they are better aduised that vse their owne goods themselues & by little and litle distribute to the poore *Hier. epist. 53. c. 9.*

what

» what they can ſpare; then thoſe, which
« ſelling all they haue, diſpoſſeſſe them-
« ſelues at once: You ſhal not receaue your
« anſwere from me, but from our Lord
« himſelf; who ſaith, *If you will be perfect*
« *goe and ſell all you haue, and giue it to the poore:*
« where he ſpeaks to them that wilbe per-
« fect, that with the Apoſtles ſhall leaue
« their Father their barke and their netts
« togeather. This which yow ſo extoll is
« but the ſecōd or third degree, which we
« commend likewiſe, ſo that the firſt be
« preferred before them both. And in an
other place. Yf you will (ſaith he) be
perfect? I doe not vrge you nor com-
« mand you, but I propoſe to you the
« victory, I ſhew you the reward. It is
« your part to make choice, if you meane
« to be crowned.

*Idem ad Demetr. ep. 8. c. 7.*

« 12. And we may conſider herein
« how wiſely wiſedome it ſelfe ſpake ſay-
ing: *Sell all thou haſt.* To whome was this
counſaile giuen? To him forſooth to
whome it was ſayd before: If thou wilt
be perfect, ſell not a part of thy goods,
but al. And when thou ſhalt haue ſould
« them: what followes? giue them to the
« poore, not to the rich, not to thy kinſ-
folkes,

The most absolute and perfect vertue of the Apoſtles.

folkes, not to riot but to necessity. Let the empty bowells prayse thee, & not the banquetting dishes of belching gluttons. And after a little he goeth forward thus: From the tyme that you were consecrated to perpetuall virginity, your goods were not yours, or rather, then they were truly yours: for then begun they to belong to Christ, which while your grandmother or mother liued was at their disposing, but now that riper yeares are come vpon you, your iudgement more mature, your will more stayed, you may do what you shall thinke best, and what our Sauiour shall inspire you; perswading that nothing is to come vnto your share, but that which you shall bestow vpon good works. And againe these good workes are proposed vnto your Charity, to cloath Christ in his poore, to visit him in the sicke, to feed him in the hungry, to receaue him into your house in the needy of refuge, & especially the faithful; and to relieue poore Monasteryes of virgins, and take care of the seruants of God that are poore of spirit, who day and night serue your Lord, and liuing vpon

From the time that one is consecrated to God his goods are likewise deuoted to him.

The Religious man hath no more cõmodity of his goods thẽ what he distributes to the poore.

vpon earth, imitate Angelicall conuersation.

13. And afterwards in the fourth Chapter of the same Epistle he saith: Miserable Parents, Christians with litle faith, are wont to offer vp the virginity of their deformed daughters, because they cannot marry thē as they would. Yf glasse (as the saying is) be somuch worth, what is the pretious diamand? Others which would seeme forsooth more pious, bestow their liuings vpon their other Children of both sexes, turning of such daughtes with smal or no portions, such as will scarcely maintaine life and soule together. And so this holy Father goeth forwards, extolling a certaine graue and worthy Matrone, the grandmother to *Demetrias*, who contrary to the cōmon custome of others, deliuered to the virgin her daughter whatsoeuer was prepared for her mariage, least she should seeme to wronge her spouse. And to the end, that which in the world would haue beene mispent, might supply the wants and necessities of God his family.

Who are miserable

*Idem. c. 4. eiusdem ep.*

*Idem. ep. 26. c. 3. tom. 10.*

14. The like he wrote to *Pammachius*

chim a yonge noble man, who hauing lost his wife *Paulina*, gaue himselfe wholy to seruе God in a Religious life, and distributed all his goods to the poore, & in the foundation of an hospitall neere *Rome*.

15. And againe speaking to *Iulianum*, he aduiseth him not to diuide the portions of his daughters deceased, amongst the rest of their sisters aliue, but rather to distribute them to the poore. Purchase (sayth he) goods for your children, who are gone before you to God, that their portiõs may not increase their sisters riches, but serue for the redemption of your owne soule, & reliefe of the poore. These are the iewels which your daughters require at your hands, they would haue their heads trimmed vp with these pearles & pretious stones: that which shouldhaue byn lost in silks, they would haue saued in courser cloath for the poore. They craue their portions at your hands: for they are loath to appeare before their spouse needy and ill attired. Thus S. *Ierome*. *Idem. ep. 32. cap. x.*

16. Now then for S. *Augustine*, so often citted in this booke, it may suffice

*August ad Hilar. ep. 89. q. 4.* to set down what he sayth of his owne practise touching this point. I (sayth he) who write this, hauing discoursed ther-
« of largely before, haue euer affected that
« perfection which our Sauiour spake of
« when he sayd to the rich yonge man:
« *Go and sell all that thou hast and giue it to the*
« *poore, and thou shalt haue a treasure in heauen;*
« *and come & follow me*. Which counsaile I
« my selfe haue followed, not out of myn
« owne forces, but by his heauenly grace.
« Nor do I expect the lesse reward, be-
« cause I was not rich: for neither were
« the Apostls rich that did the like before.
« But he leaues the whol world that leaues
« all he hath, or desires to haue. And to
« this purpose of perfection I endeauour
« to perswade others by all the meanes I
« can, and by Gods goodnes I haue some
« companions with me, which haue byn
moued to follow my example.

17. S. *Gregory* the Great expounding those words of the Ghospell: *if any one comes vnto me and hates not his Father*, and that which followeth; falling in his discourse vpon the other Ghospell: *He that*
*Gregor. hom. 3.* *carryeth not his Crosse and followes me, cannot be my disciple*, sayth: The crosse borrows his name

name from affliction. And this Crosse of our Lord we may carry two manner of wayes; either by abstinence afflicting our selves, or by compassion of our neighbours, feeling their necessityes as our owne. For he that is grieued with anothers misery, carryes his Crosse inwardly in his soule. But we must consider withall that Gods seruants so measure their charitable compassion, that it makes not them transgresse his Law. Some abstain not for God, but for vaine glory, and others haue compassion, not spirituall but carnal, not to further vertue, but to patronize vice. These carry their crosse, but follow not Christ, nor be his disciples: for their abstinence & compassion are for temporall respects.

*Crux à cruciatu dicitur.* Two manners of carrying the Crosse of Christ.

18. Heerto may be added the whole consent of both the Greeke and Latin Fathers, and the decision of the Schooles agreeing with *Saluianus*. But to what end, if Christ himselfe be not beleeued? in whome are all the treasures of knowledg and wisedome, as designed by the heauenly Father, and by his voice from heauen authorized to be the maister & teacher of the world, saying: *This is my*

*beloued Sonne, in whome I am pleased, harken to him what he sayth.* And if he be our maister let vs heare him: *If thou wilt be perfect* (sayth he) *go and sell all that thou hast, and giue it to the poore, and come and follow me.*

19. Nothing can be either briefer, or more cleare and manifest then this oracle. He that beleeue it not must needs be an Infidell; he that goes about to hinder it, be he kinsman, or who els soeuer, cannot be excused of impiety and sacriledge. All Church-goods & whatsoeuer is deuoted to God in Religion, if it be not piously and profitably spent by the Ecclesiasticall or religious possessors, obligeth to double damnation for the iniustice and for the contempt of the true owner: so on the other side, he that vsurpeth or hindreth from Gods seruice any thing to be prophanely wasted to secular vses, may easily inferre to what he is obliged. But to all this you will say, that the generall custome & opinion of the whole world is contrary. I answere, that if this custome and opinion be sufficient to iustify before God, it is to be followed. But what answered S. *Bernard* in the like case: The opinion of

world

world (sayth he) is contrary to the Iudgement of Christ, wherefore he is deceaued, or the world doth erre? But it is vnpossible that the wisedome of God should be deceaued. And therfore worthily is the wisedome of the flesh and of this world (which is death & an enemy to God) called Folly. And what did Christ make choice of, who cannot be deceaued? Of that truly which is repugnant to the flesh. That is then the best and most profitable, & to be chosen before all. And whosoeuer teacheth or perswadeth the contrary is to be auoyded as a deceauer. Thus S. *Bernard*.

*Bernard. in natali Domini ser. 3.*

## CHAP. VI.

*It is a kind of madnesse for one that hath no children to seeke for Nephewes & kinsfolkes to make them his heyres, neglecting to gaine Gods mercy for himselfe, and redeeme his own soule.*

### SALVIANVS.

BVT to whome do we speake now, or to what purpose? Where shall we

find eares open and eyes that haue sight? Since that all for the most part (as we read of the reprobate) haue declined from their wayes, & are become vnprofitable. There is no man that doth any good not scarcely one. There being a kind of phrensy & madnes which reigns not only amongst secular persons, but also with them that professe religion. For now a dayes there be those that make ouer the price of their redemptiõ, not only to their children & nephews which in respect of nature were not a misse, but to others whatsoeuer transuersly, and auersly, or rather peruersly adopted for their heyres: according to that which is written: They gaue not to « God his propitiation, and the price of « redemption for their soules. And a little « after: The foolish and the simple shall « both perish togeather, they shall leaue « their goods to strangers, and their graue shall be their dwelling place for euer.

A new kind of madnes.

2. This is no place to set down the difference betweene the folish and the simple, nor is it materiall to distinguish their deserts whose perditiõ is the same. It may suffice to haue sayd, that the foolish

foolish and simple shal perish togeather.
Let vs see the what is added to the cause or increase of their punishment. They shall leaue their goods to strangers. It is true. For what is more folish then for a mã not to help himselfe with his own? Especially whẽ God himselfe sayth, that a man is not the better to gaine the whole world, if it be with the losse of his soule, or what exchange shal he make for his soule? So that if men ought to contemne the whole world not to suffer shipwrack in their soules, and for their saluatiõ despise whatsoeuer commodity or gaine; how faithlesse and how folish then is he, that damnes his owne soule to enrich another? And the rather since he that getteth the vse of those temporal thinges left, is no great gainer by them; and the others losse, that looseth the benefit of eternall felicity, is inestimable. Wherefore it followeth in the psalme: Their graues are their dwellings for euer. How miserable then must their fortune be, who are to be confined to perpetuall prisons? And what condition after death followes their bodyes, the same their soules must also endure; yea

There is nothing so foolish as for one not to help himselfe with his owne.

*Matt. 16.*

He is a foole that damns his own soule to enrich another.

their miseries were lesse if it were but so, if they were like to beasts after their death vncapable of good and euill. But this is bitter & intollerable, that they perish a like, but are not punished alike: for the losse of good is to both for euer, to the one without sense, but the other is damned to sensible euill, and that euerlasting; so as in the one they are in manner equall, but in the other the sinner is far worse then the beast.

3. Wherfore let them consider wel what we haue sayd, or rather what God himselfe saith; those I meane who prouide not for their soules before their deathes, nor when they dye, nor regarding whome they help, so they help not themselues; for some of those of whome we speake, hauing no children nor kinsfolkes, at the point of death make new kinred, and seeke names & titles of new adoptions: they care not whome they remember, so they forget themselues; nor whom they loue, so they hate themselues; nor whome they leaue rich, so they may impouerish themselues for euer. O misery! O madnesse! how (I pray you) haue these wretches deserued so euill at their

owne

owne hands, that by attending to serue other mens pleasures, they worke so much displeasure to thēselues? Some in fine with a ridiculous ambition leaue al they haue to gaine a false alliance, that being otherwise base borne and obscure all their life, at least they may get some honour at their death by leauing their goods to an honorable heyre.

## CHAP. VII.

*These kind of Testatours are not only mad, but voide of faith: and seem not to beleeue the Resurrectiō of the dead.*

### SALVIANVS.

O Blindnes! O folly of men! what pains do you most vnhappily take that you may be for euer vnhappy? and with how much lesse care and labour might you make your selues happy for euer? Whereof truly I can find no other reason, thē your own infidelity & perfidiousnes, for that either you beleeue not that you are to be iudged by God: or haue no hope of resurrection. For there

His hath lost his fayth, that with his owne prouides nor for himselfe.

is no man that expecteth to rise againe and be iudged according to his good or euill workes, that would not lend something to his hope of blessednes, and that he might receiue reward, or to his feare and danger of eternall punishment.

2. But it repugneth to the name of a Christian not to beleeue future happines. What is the reason then, if a Christiã beleeue future thinges to come, that he feares not future harmes? What should be the cause that beleeuing what God hath foretould, he should not read what God hath threatned? And if he giue credit to the words which he spake, why should he not trust the rewards which he promised? And he doubtles shewes himselfe not to beleeue Gods promises, who proceedes not so that he may be partaker of his rewards. Consider what men vse to do in this life, if any stand in danger to be sentenced by humane power of temporal life or death: doth he not presently retaine his aduocates, fee his Patrons, curry fauour with the officers, make his way with al, and this out of a terrour of the future sentẽce? & though perhaps he cannot purchase his

He that is to be conuented in a temporal Court teacheth what is to be done before we dye.

security,

securitty, yet is he glad to labour and disburse much vpon that litle hope of freedome.

3. Tell me then, you that pretend to beleeue in Gods Iudgements to come, if you had but such an apprehension of your owne cause with Allmighty God, as these worldlings haue of theirs; would you not seeke to make vp the assurance of your hope and saluation at any price? But in truth you beleeue thē not: I tell you, you do not beleeue them. And though you would seeme howsoeuer to beare vs in hand: yet in effect you beleeue them not. Confessing them only (as the Apostle sayth) by wordes, but denying them by your deeds.

4. Lastly, that I may conuince you of your owne infidelity: tell me I pray you, you that leaue so your wealth to your kinsfolkes & allies, or such failing, to some other strangers: why did you not giue it them when you were in health? And why in your last willes and testaments prouided you so carefully & so expressly that your heires take not possession nor be intitled in your goods till your selues depart this life? Tell me (I say

Note to what kinsfolke or strangers *Saluianus* forbidsinheritance to be left, to wit vnto therich.

They are conuinced by their wills to be meer infidels which are not rich to God wards.

ſay) why haue you not all this while giuen that which now you bequeath vnto your dearest? As long as there was any hope of life, you would forgo nothing: but when you see all hope is past, then you giue away that which you cannot hold. But why do I say, till you see all hope past, when you be so careful, to leaue nothing while you breath? you will not forsake your goods till first you be forsaken of your life. Yea it is much that you graunt so much: & do not prouide that nothing be touched whilest you are vpon the hearse; whilst you are carryed forth to be buried; till you be vnder ground. Although indeed in your will, you insinuate as much when you say, that your heyres shal enter when you depart the world, that is when you are wholy departed, and your body is no more among men.

5. Tell me therfore: why do you so warily prouide for these thinges in your will? why do you with so much study and foresight insert such kind of clauses? Without all doubt, because you hold your goods necessary as long as you breath; because you wil not depriue your

selues

selues of them whilest you liue; because you account it as inconuenient to see an other ériched with that which is yours, and you in want whilest you haue any vse of riches.

6. It is true, your answere is reasonable, I do not gainsay it, but approue it as iust. Only I desire to be satisfied: what is the reason that you which hold it so necessary to keep the possession and vse of your riches as long as you are liuing in this world; should not likewise hold them as necessary for you after your death? You will answere I thinke, because a dead man needs nothing, nor is he to reserue to himselfe that wherof he shall haue no feeling, nor can take any pleasure in the vse, nor be grieued for the want; whereby it is euident, that you therfore giue away your goods whé you dye, because after death you expect not to receaue any further commodity by them.

7. But what say you then to that which the chosen vessell of God the Apostle *S. Paul* witnesseth, saying: that whatsoeuer a man soweth heere in this life, the same he shall reap in the next; Riches help the dead.

and

and he that soweth little, shall reap but little, & he that soweth in benediction, shall likewise reape of benedictions? where he plainly would haue vs to vnderstand, that they which are niggards in sowing shall reap no benediction. For in saying that he which soweth sparingly, shall reape sparingly, and he that soweth in benedictiō, shal reap of benediction: it is cleare that he ioyning benediction only with liberality declareth that niggards shall reap nothing but beggary, whilest the liberall seed-man shall find a plentifull harvest. But to thee (O man without faith) these things perhaps may seeme incredible, our reasons weake, & the consequences not perspicuous inough. What then wilt thou say to that which our Sauiour himselfe teacheth in the Ghospell: that a Christian looseth nothing of his good workes: for saith he, whosoeuer shall giue but a cup of cold water to the least of these vnder the name of my disciple: in truth I say vnto you, he shall not loose his reward. What could be spoken more manifestly? he saith that hereafter, that shalbe highly rewarded which heere was little worth.

Niggardly sowers reape no blessings.

He

He allowes so much to those which honour and loue him, that he giues value to things that had none, and makes precious by faith that which of it selfe was vnprofitable.

He that hath much should bestow much.

8. But least perhaps any man should flatter himselfe so much as to thinke that though he haue neuer so much, he may satisfy & get a great reward with a little, it was most prouidently put in, that the reward should not be lost for a cup of cold water which was giuen in his name. As much to say, that great recompence is not due for euery small matter, but yet that the least should not want reward. You haue therfore assurance of infallible payment, & a sufficient surety to vndertake for your good workes: who is not only so secure but so pious withall and so liberall, that not only he dischargeth what soeuer he promiseth as a debt, but moreouer he sheweth and teacheth vs how to make him debtour, seeing that he which promiseth reward for a cup of cold water, will not only stand to his promise, but take occasion to come in our debt, telling vs what he wil pay. Wherein his piety and mercy is to be

The least worke of mercy is requited to him that hath no more to bestow:

The piety & mercy of God moueth him to teach vs how we should make him our debtour

be noted, that he complyeth not only with the rich mans bounty, but gines way likewise to the poore mans endeauour, shewing how he may be obliged by way of interest, to them that haue nothing to put to vse.

9. But you that are rich may think perhaps, that this promise of our Lord is not inough for your magnificence, & therfore would heare some thing els that may concerne you in particuler. First then you haue that which our Sauiour likewise sayd in the Ghospel to the rich man: Go and sell all that thou hast and giue it to the poore, and thou shalt haue a treasure in heauen. Besides the other negatiue commandement: hoard not vp treasures to your selues vpon earth, but lay vp for your selues in heauen. And lastly those words whereby he inuites al possessors of these transitory goods to liberality & munificence by the hope of infinite gaine: saying, That whosoeuer for his honour and loue shall bestow his house, field, or any other thing whatsoeuer in works of mercy, shall receiue for it an hundred fold: and which is more, possesse eternall life.

Almes of those that enter into Religion.

10. What

10. What could he offer more to the faithfull, who promised to giue any vsurer an hundred for one? and not contented with that; he assureth moreouer eternal life; which is much more recompence thē an hundred fold, because that also is made a perpetuity. Earthly riches fade and vanish away like a fancy or dreame, but that which God giueth for them is eternall, & shall neuer haue end. Wherfore, as I say, he receaueth much more then an hundred fold whatsoeuer reward he receaueth; when the same is assured vnto him for euer. Which being so, and that he which trusteth God is to receaue againe such inestimable reward: why should you thinke that after your death you shall haue no more vse of that which so you put into Gods hands? especially when he doth not only promise the vse but the increase? Peraduenture you make difficulty to receaue so much: but reason suffereth not to will the contrary: for there is no mā liuing that if he might be happy would make choice to be in misery. No man which can enioy the delights of the chiefest good, would suffer the penalties of the extremest euils,

All that leaue any thing for Gods sake shall receaue much more againe.

The promise of eternall life is more then temporal life.

No man would be miserable.

no man truely: nor you therfore vnles you be as no man is, & haue within you some hidden monstrous peruersity of nature so far differing from all mankind, that you only of all others should not desire your owne welfare, only fly your own happines, and only take pleasure in damnation and torments. Which if it be not so, whatother cause can there be, that at least in your death-bed, and brought now to the last extremity you should not procure by the meanes of a wholsome oblation (I say by offering vp to God whatsoeuer you are able) to obtaine at his hands, if not to be rich and happy, at least not to be miserable, poore and vnhappy, not to be cast into vtter darknesse, and there to burne and be tormented euerlastingly in quenchles flames.

11. Wherefore, since it is so, what should be the cause (as I sayd before) that you should not seeke by all meanes possible to obtaine these so great goods and fly euills? what is the reason that you do neither? Why should you not seeke topurchase eternal blessings? Why should you not eschew euerlasting miseryes?

What

What other cause may there be (trow you) then that which I mentioned before; that either you thinke there is no iudgment to come, or that you beleeue not the resurrection of the dead? For did you but beleeue them, how could it euer come to passe that you should not feare the inuitable danger of the iudgement nor seeke to auoyd the endles paines of the torments? But you beleeue them not; I say it againe, you beleeue them not. Or howsoeuer though you say and professe the truth, you thinke the contrary; your words and profession make shew of fayth, but your life and death proclaime infidelity. Disproue me otherwise if you can. In this I desire to be disproued, nor do I stand vpon the proofes of your fayth out of the processe of your former life, at least conuince me with the testimony of your death.

The matter is euidently cōcluded.

## CHAP. VIII.

*He giues an euident signe to haue denyed his fayth, who refuseth, at least when he departeth this life, to harken to God, and to prouide for himselfe.*

### SALVIANVS.

BEHOVLD now, behould I say, you are presently to dye, and to depart from this earthly mansiõ of your body, not knowing whither you are to go, where to appeare, what miseryes or punishment you are to vndergo: and without refuge amiddst these extremityes, but one only, that is a little hope yet remayning to escape euerlasting fire, by offering vp to God, for some satisfaction and recompence, that which you only now possesse, since nothing els is left you. Neuertheles you (vnmindfull of your selues) lye thinking how to enrich others with temporall riches. And yet you still cry out, that you beleeue in Gods iudgements; where indeed being now

These thinges are not to be slightly once read ouer, but often and seriously thought vpon.

now ready to be brought to the bar, you consider nothing lesse then to prouide for your selues, nor care so much whom you help, so you may hurt your selues; you say, that you beleeue the future iudgement, but how can that be when you set at nought the Iudge himselfe? Confute me now & disproue me if you can. Behold your iudge whose sentence you cannot auoyd, cryes out, and sayes. Loue no man so much that you hate your selues: preferre no man at your death before your selues; accounpt no man neerer, no man deerer to you then your selues. And what doth it profit you to giue, or gaine the whole world with the domage of your soule? what change shall you giue for so precious a iewell? which is as much to say: come not to iudgement vnprouided: for there al is to be determined by iustice: no place for indulgence: what thou bringest with thee shallbe thyne. What will it auayle thee, most vnhappy man, if either thy selfe haue enioyed Crosyers and Miters, Crownes and Scepters, yea to haue been Lord of the whole world, or lefe it to thy posterity, if thereby thou suffer the

A faithles Testatour despiseth his owne soule and contemneth his Iudge.

What the Iudge sayth to a man a dying.

*Matt. 16.*

wracke of thy ſaluation.

He hath nothing left that hath loſt his ſoule.

2. The loſſe of the ſoule deſtroyeth all togeather: for he cannot be ſayd to haue any thing left who hath loſt himſelfe. What change ſayth the Iudge ſhall a man giue for his ſoule? Which is as if he had ſayd: O man regard not thy money, nor thy poſſeſſions, make no difficulty now at thy death to imploy to thyne owne vſe, that which a little after thou muſt leaue behind thee. Whatſoeuer thou canſt giue for thy ſelfe is leſſe then the value. Betweene the price of thy ſoule and of all thinges els whatſoeuer, there is no compariſon: doubt not therefore to beſtow all for thy ſelfe if all be neceſſary: for if thou looſe thy ſelfe, with thy ſelfe thou looſeſt all: but if thou gaine thy ſelfe, thou gaineſt all with thy ſelfe. And yet O wretch, doſt thou ſtand vpon the bargaine? Thy Lord and Redeemer calleth vpon thee when thou art now ready to giue vp the ghoſt, and wilt thou ſtop thyne eares & harden thy hart againſt him? Doſt thou thinke to maintaine thy fayth by bare aſſertions, or that wordes will paſſe where deeds are contrary? It is not inough

ough to honour God with thy lips, if thou dishonour him with thy life and death.

3. Sonne (sayth the holy Scripture) if thou haue any thing help thy selfe with it, and offer vp good oblations to God. And againe: Take pitty vpon thy owne soule. Behould now the goodnes of Almighty god towards thee. Behould how merciful a Lord we haue that demands at our hands mercy towards our selues. Take pitty (sayth he) of thyne owne soule: that is, haue also cōpassion on him for whose compassion I am so tender. Pitty him at least when thou seest me haue mercy on the soule of another. What remaynes then, o miserable man! when notwithstanding our Lord deales so graciously with thee, thou dost not regard him? He requires thee but only to take compassion of thy selfe whiles thou hast tyme, and yet thou wilt not. He would treate with thee before hand about thyne owne cause, and thou refuseſt to giue him audience. He vouchsafeth to sue vnto thee for thy selfe and cannot be heard. And how then o vnfortunate wretch, shall he harken to

*Eccles. 14.*

God craue mercy at the sinners hands vpon himselfe and yet he wil not.

How he will harkē to one asking for himselfe in the time of iudgement that neglected himselfe in the tyme of mercy.

thee when he sitteth in iudgmēt & thou shalt make suite for thy selfe: since heere thou wilt lend him no eare whilest his request is only for thy selfe? But the reason perhaps why thou dost not now attend vnto God, is great: for thy kinsfolkes stand about thee, rich matrons and gentlemen do compasse thy bed, thy couch is enuironed with a number apparelled in silke and gold. O what a reward art thou to expect from God, for distributing thy goods amongst such beggars? Hast thou not reason forsooth to depriue thy selfe and thy soule of all thou hast, to bestow it vpon those that stand in such need?

4. But alas, what shouldst thou do, thou art so tender harted, that thou must needes yield to the affection of thy friends. Thou hast reason, seing so many, so rich, and so gorgiously apparelled stand weeping about thee. Who would not be moued with such a spectacle? who would not haue cōpassion of such mourners? And what shouldst thou do els in such a case, but forget thy selfe when thou seest thy selfe so befrended? Yea forsooth, thou mayst see extorted

teares,

teares, feigned sighes, dissembled mourning of such as wish not for thy health, but expect thy death. Looke how they gaze vpon thee, as it were accursing thy lingring death, being already weary of thee before thou be could. O vnhappyest of all creatures, whose vnfortunate end is not so much attended, as wished and desired by thy supposed friends! A man might wonder how thou shouldst hold out so long amiddest so many that wish thee dead. And yet thou for such as these, canst find in thy hart to renounce thy right to euerlasting saluation, and perswadest thy selfe that thou beleeuest in God.

If such wishes were of force thou hadst byn dead long erre this.

5. He hath dispersed (saith the Prophet of the faithfull man) he hath giuen to the poore, his iustice remaineth for euer. And our Sauiour himselfe to al rich men sayth: Sell what you possesse and giue almes. And againe: Sell what you haue and giue it to the poore. Doth he say heere now giue to your rich kinsfolkes, or giue to your friends that haue no need? Nothing lesse, but to the poore. Or doth he wish you to bequeath it to your potent neighbour, or to some other

great personage? No truely, but to the distressed, and those that suffer necessity. And it stands with reaſō. For whē thou shalt haue diuided thy goods amongst thy kinred, doth thy iustice therby remaine for euer? Or after thou hast increased their riches with thyne, dost thou looke to find a treasure in heauen? Woe be to them (saith the Prophet) *that call sweet bitter, and bitter sweet.* God prohibites thee to open thy mouth in their praises, and thou stickest not to aduance them with thy patrimony: he would not haue thē honoured with his word, and thou wilt honour them with thy wealth: he forbids thē to be authorized with vndeserued praises, & thou stuffest their coffers with thy riches. But thou feaest (forsooth) the frownes of thy kinred about thee, and while they seeme as it were to besiege thy bed, thou seemest to beseech their fauour. Feare thē not (saith our Lord by his Prophet) nor dread thou their countenaunce: because they are a malicious family. And therfore be bold and constant, feare not their faces nor relent at their intreatyes. Cast them of that stand gaping after thy inheri-

How different the will of God is frō the will of men.

inheritance, and already sharing it amongst themselues, who care not for thee, but for that which thou art to leaue; & whilest they thirst impatiently after thy Goods, they enuy thy life, as the obstacle of their desires.

6. Shake therefore such hangers on, let not their faire wordes deceaue thee: they are poison, & their flattering speaches so many sharp swords to cut thy throat. Yea much worse, for these may be seene as they come, but those light vpon thee at vnawares. These which assaile openly may more easily be auoided, whiles those comming se[illegible] wound to death; yea and by so m[illegible] they are more dangerous as that no m[illegible] willingly hurts himselfe with a s[illegible] but with these, many wilfully p[illegible] themselues to be murdered, and [illegible] with a new kind of inchaunt[illegible] they that are stroken with the [illegible] sword, feare and feele paine w[illegible] are wounded: but he that is stai[illegible] these illusions, taketh his death [illegible] ease.

The flatteryes of kinsfolks are more hurtfull then swords.

7. Wherfore fly this mischief [illegible] these assaults of flattery: fly these d[illegible]

ceiv[illegible]

ceiptful obsequies of kindnes, since these are they which lead men to their slaughter & cut their throats: fly their enticements and double diligences; for these are thy tormentors and executioners, which sooth thee for the present to thy face, but come behind thee and kill thee for euer, and as it were laying together their hands conspire to thrust thee headlong into hell fire. And dost thou yet beleeue them? dost thou not yet see thyn owne dãger? pluck vp the hart and help thy selfe by holy authority & example. And if they take such paines to ouerthrow thee, why shouldest thou not take as much to saue thy selfe? Be resolute therfore & take courage, for he were not only an infidell, but a very foole that would rather lend to others to be miserable himselfe, then to himselfe to become happy: and that others may abound with temporall pleasure, deliuer vp himselfe to euerlasting paines.

A certaine rich Prelate who had giuen away much to his friends and suffered much by phisick said, that his friends had robbed his soule and the Phisitian his body.

THE

# THE FOVRTH BOOKE.

## CHAP. I.

*So that God and his Saintes be on our part, we are not to regard that our doctrine displeaſe the wicked.*

### SALVIANVS.

IT is not vnknowne to vs (Venerable Mother the Church, nurſe of our hope to eternall Happines) that the ſubiect of our former books hath diſtaſted ſome of your children, not the beſt affected to Chriſt. But we make little accompt of their approba-

probatiō, for no meruaile if they mislike the word of God and godlines, who peraduenture set light by God himselfe. Not could we expect that they would approue any thing for their souls health, that set little by their soule. It may therfore suffice that we haue for vs, as in others, so in this point, the iudgment of Gods Saints, who agreeing with vs, we are sufficiently warranted that we haue God himselfe likewise on our side. For since the spirit of God dwelleth with his Saints, doubtles God is there where that party is found, from which the spirit of God departeth not. So that we are not to stand vpon the opinions & good or bad liking of the wicked, which is to say of worldings and infidels. Because if we seeke to please men (saith the Apostle) we shall not be the seruants of God.

Who they be that are loath to heare of the means of their saluation.

CHAP.

## CHAP. II.

*The opinion of those is reproued, who thinke, that a man whiles he liueth should help the poore, and his kinsfolks when he dieth.*

### SALVIANVS.

THERE is something yet which I cannot disgest, that some (as I suppose) children of the Church, and those also vnder the title of religiō, dissenting from religion, seeme to haue left the world rather in habit then in hart: whose opinion (if I be not deceaued) though not in words yet in effect is this, that a Christian at his departure is to haue more respect to his kinred then to Christ. But because this opiniō in plaine tearmes might seeme prophane and execrable, they cloke it with a shadow, that all men that beleeue in God should be officious to Christ our Sauiour, and liberall to the poore whiles they are in health, but cōming to dye, they should be carefull to prouide rather for their

An absurd opinion of some, in *Saluianus* his tyme.

owne friends then for others. As though Christians should be other manner of men when they dye then whilest they liue, and carry themselues otherwise towards Christ in health then in sicknes; and in the former part of their liues then in the later; which if we admit, it must follow, that a man should haue another Christ when he is old then when he was yong: and that men might chang their faith as their yeares do runne. For if a man may demeane himselfe towards God thus in health & thus in infirmity, thus sound and thus being sick; looke how the state of his body alters, and so mutable shall God be vnto him: and as often as his health goes and comes, so often shall he chang religion. As though man while he liues should belong to Christ, but at his death should be freed from him. If this were so, what should become of that saying of holy Scripture: he which perseuereth to the end shalbe saued? And that oracle of the holy Ghost in the Prouerbes: *VVisdome is sung in the end.* Wherby is shewed that though wisdome be precious in any part of a mans life, yet at the end especially we should shew our

I am God & am not changed. The same Christ to day and yesterday. *Matt.* 10.

Wisedom is alwayes requisite but especially at our death.

our selues wise, because a life lad with prudence loseth his praise if the period be not suitable with the rest: seeing that wildome is only sunge in the end.

2. The former good workes (saith this pestilent assertion) are inough for a man, although at his death he do no more. But I will adde more, that such a one as hath done good in his life, when death approacheth is bound if he can to do much more. First because a good worke cannot be done too often. Secōdly for that a man being forthwith to make his appearance: by all reason should be most carefull to get the good will of his Iudge, when he is to hold vp his hand at the barre: and lastly for that if he hath done any good in his former life, approaching to his end he should endeauour to do more; least his death should be worse then his former life, which were not reasonable. But if he haue not giuen himselfe to good workes in his life time, it is fit that he do so much the more at his death: that so, the fruit which he hath not yealded in the course of his life, at least he may restore it at the end. And he, that is guilty to

Death approching a mā should apply him selfe more to good workes.

God for his negligence past may by this haue some excuse that he seeketh to redeeme his errour by repentance and deuotion at his death.

3. But let vs returne to our purpose: Wisdome (saith the Scripture) is sunge in the end; & why saith it not as well, that it is sung in the childhood, & in the middle, & mature age, in time of security, in prosperity? No doubt, it might be sayd; But all this while whatsoeuer is commended is vncertaine; for as long as a man is subiect to chaunge, he cannot be applauded; and therfore worthily is it said, that wisdom is sung in the end; whē he hath passed all dāgers and doubtfull euents, then may he be securely praised. For then the praises of the praised are permanent, when the merits praise-worthy cānot be changed. Wisdome (saith he) is sung in the end; what then is the wisdome of a Christiā? what can it be, but the loue and feare of Christ? For the feare of our Lord is the beginning of wisedome. And againe: Perfect loue excludeth feare. So as we see that wisdome beginneth in the feare of Christ, and is perfected in his loue.

He securely may be prayſed who cannot loose his desert.

The wisedome of a Christian is the feare and loue of God.

4. Where-

4. Wherfore since the feare & loue of our Lord is the true wisdome of a Christian, if we wilbe truly wise, we must alwayes loue God aboue al things: and if alwaies, how much more at the end? because wisdome is sung in the end. And if by this loue of God aboue al-things, wisdome be chiefly sung forth in the end: what a sensles thing is it, that any man should say, that Christ indeed is to be preferred before our kinsfolkes during life, but not at the houre of our death? For why shall he be preferred in health, if dying we be not bound to honour him? or if with safety of faith and religion one may befriend his kinsfolkes rather then Christ at his death, why not before without impechment? If at his death he may loue any other better then God & himselfe, why may he not as well haue done so at any time before? which if it were graunted, all would vanish, and come to nothing; none should be more contemptible then a man to himselfe, nor lesse esteemed by him then God. For if there be any time wherin God may be despised and worthy of lesse regard then our friends and

kinsfolks, certainly there can be no time wherin he is iustly to be preferred. But if so be (as most true it is) that there be no time wherin any creature should be preferred before Christ; there can be no time wherin he should be lesse esteemed. If no time in all our life: much lesse at the houre of death; seeing the Prophet saith: That euen the iust man at what time he erreth shal perish. If euery errour then be subiect to perdition of him that erreth: and the life and saluation of men exposed to dãger by euery errour wherby his innocẽcy may be stained; what may we thinke is likely to become of him, that shall sinne against God himselfe with so execrable a falshood?

5. The Apostle saith: All disobedience receaueth a iust retribution of reward; how should we then thinke to be saued, if we neglect our saluation? And no man neglects it so much as he that preferres any thing before God. And since our saluation is the fauour & mercy of God: what meanes of saluation can he haue, that sets light by God, by whom only he might be saued?

*Heb. 2.*

6. Moreouer, seeing God is iudge both

both of the quick and the dead: what hope can he haue to be quit by Gods iudgement, whose iudgment contemned God at the very point of his death, by whom he is to be iudged soon after. And therfore the Scripture sayth very wel. In what iudgement a man iudgeth, in the same he shallbe iudged, that is to say, as he iudgeth of God, he shallbe iudged by God. And what can be more iust? nor can he complaine if God heerafter set him behind all others, whom in this life he neglected beyond all others: and iudg him worthy of a deeper damnation then the rest, since he esteemed God lesse then all the rest.

## *Annotations out of the holy Fathers.*

WHAT *Saluianus* heere writeth is the constant opinion of all the Fathers, that rich men, at least when they dye should haue a principall care aboue all things of works of piety and mercy: and that those do very vnwisely, or rather wickedly that according to the proportion of their wealth,

Rich men do vniustly who at theirdeath shew not theselues rich towardsGod by liberality to the poore.

*Ambros. epist. 44. Aug. l. 1. de libero arbitrio.*

shew not themselues rich towards God by munificence to the poore, and pious vses when they dye. And therefore S. *Ambrose* asketh well: what is *Money* to a man, but a kind of *Viaticum*, or prouision for his way? Vnder this word (*Money*) are meant all things wherof we may dispose as S. *Augustine* sayth. A *Viaticum* likewise is whatsoeuer a traueller hath towards his iourney, and we as long as we liue, do nothing els but trauaile as pilgrimes from our Lord. Wherfore most discreetly did this holy Doctour aduise vs as well in our life as at our death to dispose in such manner of our goods, that they may make our way and help vs to get to our heauenly countrey. The same S. *Ambrose* addeth further: Mens riches should serue them to redeeme, and not damne their soules. And hence it comes, that the holy Fathers require, that such as passe out of this life, make Christ our Sauiour one of their heyres among the rest.

*Ambros. vbi supra.*

2. S. *Augustine* likewise vpon these words: They shall leaue their wealth vnto strangers. And what (sayth he) shallbe left to Christ? What shall the soule

soule haue? must all go to the children? Let them not forget that they haue one brother in heauen, who by right should haue all. At least let him haue his share amongst the rest.

*Idem de bono disciplinæ.*

3. And againe in another place: Christ giueth and receaueth nothing againe; and thou callest cruelty piety, saying: What to my children? I alleadge him Christ: and he excuseth himselfe with his children. Is this Iustice that thy children may haue to wast prodigally, and in the meane while thy Lord stand in need? When thou shalt do any thing (sayth he) for the least of myne, thou hast done it to me: when thou shalt not do for any of myne, thou hast done nothing for me. Hast thou not read these wordes, and feared them? Looke now who is in want, and whome thou callest thy children: reckon one more, and let him be thy Lord thy God himselfe. Hast thou one child? let him be the second; hast thou two? he is the third; hast thou three? let him be the fourth; hast thou ten? account him for the eleuenth. And thus you see the friuolous excuse of those which procure not to

It is a cruell saying and falsly feigned vnder a shew of piety to say, What to my children? *Matt. 25. Vide serm. de 10. Cord. c. 12. & de diuers. ser. 49.*

« to make friends of their riches il gotten,
« saying that they keep them for their
« children when they send not portions
« to those that be dead. Thus far S. *Augu-*
« *stine*.

« 4. But now let vs heare S. *Chryso-*
*Chrysost. in serm. de gratijs Deo reddendis.* Which sermon deserueth heer to be set down.
*stome*. How thinkest thou to be excused
(sayth he) if thou admit not Almighty
God to participate of thyne inheritance
with thy children, that hath made thee
partaker of his kingdom of heauen, and
vndertaken death for thy sake without
obligation; whome if thou make but
coheire with thy children they shall not
« be left orphanes, he will vndoe their
« enemyes snares, defend them from all
« iniuries, stop the mouths of their aduer-
« saryes that calumniate them: & when
« thy children are not able to fullfill thy
« will he himselfe will see it performed.
« And againe: If thou leaue al to children
« thou committest all to a dangerous cu-
« stody; but if thou leaue God as coheire
« and tutor vnto them, thou leauest infinit
« riches.

5. You see now how the Saints agree all with *Saluianus*. But if we search a little we shal find that *S. Cyprian* goeth yet

yet further. Deuide thy rents (saith he) with thy Lord God, share thy fruites with Christ, make Christ partaker of thy earthly possessions, that he may make thee coheire with him of his heauenly Kingdome. But alas thy house is pestered with children; and the number of them hinder thee, so that thou canst not be bountiful in good workes. When behold thou shouldst the rather extend thy liberality to them, by howmuch the more childrē thou hast; hauing so many the more to pray for to thy Lord, more offeces to be redeemed, more consciences to be purged, more soules to be set at liberty &c. And so, hauing proued his intent by the examples of Iob, he concludes thus: If therfore (saith he) thou loue thy children indeed, if thou beare them fatherly affection of charity thou shouldst the rather commend them by pious workes to Almighty God. Not caring so much to leaue them a tutour that is temporal & infirme, as to prouide them a father who neuer forsaketh his spirituall children. Assigne vnto him the goods which thou intendest for thy children, let him be their tutour and

*Cypr. de operc & eleemos. c. 7.*

« guardian, make him their protectour to
« defend them from the iniuries of the
« world. That patrimony which is com-
« mitted in trust to God, no Common-
« wealth can inuade, no Fiscall can seize
« vpō, no subtilty of lawyers can defeate.
« That inheritance is entailed and only
« made sure which is giuen to God to
keep. Thus the blessed Martyr S. Cyprian.
Those worldlings which loue the world more then God, will perhapps contēne these documents of his Saints, though grounded in reason and holy Scripture. But this is their fault: and so their forefathers whose footsteps they follow, contēned our Sauiour himselfe when he admonished them to make friendes of their wicked *Mammon*, that he might receaue them into euerlasting tabernacles, when they should be driuen out of this world which they had loued. For so the Euangelist saith, that the
Luc. 16. rich Pharises that were couetous heard all these things, and derided him.

6. But whatsoeuer old or new Pharisies do, there want not many exāples in all ages of others that not only approued in iudgment these Counsaills

of

of Christ & his Saints, but also put thē in execution. For breuities sake I will content myselfe with one related by an ancient father to this purpose that may suffice. Vpon a time (saith he) I went vp to *Constantinople* vpon busines; and as I sate in the Church, there came in a certaine secular noble man, that seemed to beare reuerēce to Christ; this man seeing me there, came to me, and saluting me courteously, after some speaches sate downe by me, and began to aske me diuers questions touching his saluation. Wherunto I answeared him: and by chance casting forth a word, that such as dispose well of their worldly riches, come to inherite other far better in the kingdome of heauē. You say wel Father (said he) for in truth he is happy that puts all his trust & confidence in God. And moreouer (said He) I my selfe had a Father none of the meanest quality, much giuen to almesdeeds, who hauing giuen away much to the poore: one day called me to him, and shewed a great deale of money which he had left, saying: Sonne, which of the two haddest thou rather, that I should leaue thee all this

*Ex prato spirituali c. 20.*

Happy is he who puts his trust in God.

« this treasure, or Christ for thy tutour. I
« liking my Fathers liberality to the
« poore, answered him that I would ra-
« ther haue Christ for my tutour; For
« (quoth I) these riches passe away; to day
« they be heere, to morrow they are not:
« But Christ remaynes for euer. Which he
« approuing, began frō that day forward
« to be more liberall with the poore then
« before he had bin, in so much that at his
« death he left me little. Now I being
« poore, went on with humility, putting
« all my hopes in Christ, to whome my
« Father had left me.

« 7. At the same time there was in
« this citty another principall person and
« very rich with one only daughter and
« his wife that feared our Lord; who by
« his inspiration, sayd to her husband:
« Loe we haue but this daughter, and God
« hath bestowed so much goods vpon vs:
« What doth she want? If we seeke to
« match her to one of equall quality and
« rich, if he happen to be vicious or ill
« conditioned he may vse her hardly; Let
« vs choose her a husband that is humble
« and vertuous and feareth God, that may
« loue her in him, and make much of her

for

for his sake. You say well (quoth he) »
Go to the Church and pray hartily to »
God Almighty; and after your prayer, »
looke who first comes in, and he is the »
husband whome we seeke. Which she »
forthwith performed. And hauing prai- »
ed, and rested a while, it was Gods pro- »
uidence that I should be the first that »
came into the Church. And she seeing »
me there sent her seruãt to call me to her, »
and asked me who I was; I answered »
her that I was such a mans sonne of this »
citty: what (sayd she) are you that great »
Almoners sonne? I answered that I was; »
then she pressed me further, whether I »
was maried or no, and I told her no, & »
what my father had sayd vnto me as a- »
boue, and what answere I made him. »
Then she praysing & glorifiyng Almigh- »
ty God, sayd: Behold your good tutour »
hath prouided you a wife, and money »
inough to spend, vse both in the feare of »
God: And they bestowed their daughter »
vpon me, and all they had. This hath »
God done for me, and I beseech him »
that I may follow my fathers footsteps »
till my dying day. See then by this ex- »
ample how good a thing it is not to ex-
clude

clude Christ from our inheritance; but rather trust all in his hands, who neuer failed any man that put his trust in him.

## CHAP. III.

*It is a manifest iniury and contempt again: God for a rich man at the point of death, not to honour him with part of his goods.*

### SALVIANVS.

BVT some perhapps will say, that they do nothing with intention to dishonour God, nor in way of contempt against him: but to shew their loue and respect towards those, whome he hath ordained to be their heyres. Admit this to be true; now the same excuse may as well patronize other sinnes also the most haynous of all. For as well may the incontinent man say, that he sinneth not with intent to despise God, but because he is ouercome with temptation and his owne frailty. So likewise may the murderer say, that he spilleth not mans bloud out of contempt against God, but to giue place

place to his anger or reuenge. And now alas, what auailes this excuse to the sinner, since euery sinne is iniurious to God?

Euery sin vpon whatsoeuer cause commited is an iniury against God.

2. Well then let vs admit all to be true, to witt, that a man giue not his goods to another rather then to God in dishonour of him, but only drawen by respect and affection to his heyres: but how if the contēpt against God by this meanes be increased? For if by leauing your goods to others, you professe to haue respected them and loued them: it is manifest that since you leaue nothing to God, you declare your selfe to beare him neither loue nor respect. And so whatsoeuer you alleadge for your selfe in this behalfe, is against your selfe, and proues that your regard and aduancemēt of others is nothing els but an open contempt and contumely against God. For seeing you bestow vpon others in token of the honour you beare them: when you giue nothing to God, neither doe you giue him any honour: and whereas you leaue much to others because you loue them much, since you leaue nothing to God, it is cleare that you loue him

If it be a signe of loue and honour to giue to others, the same is to God.

not

not at all.

3. Do but consider a while, and behold God and man stand as it were at your beds side whilest you make your will, it is euident that whether of these two you make choice of, you prefer him before the other. So that if the honour and regard be expressed to the one only, there must needs be found the other despite: if the man which is prefe[illegible] contentment in that he is [illegible] steemed by you, God mu[illegible] pleased which is neglect[illegible]

4. But it may be [illegible] that God stands in no n[illegible] nificence: and that therf[illegible] pose (say you) should an[illegible] to him which is the gine[illegible] to others? Let vs see then [illegible] Lord stand in need of o[illegible] or not: and how, and in wh[illegible] ner he may, or he may not, be in necessity. In the meane time, whilest you neither do nor dare gainesay, that all things come from God to man, without doubt he is the rather to be liberally dealt with all by vs, for that he first shewed himselfe bountifull to vs: and we are

He that giueth to all, reason would he should be honoured with the gifts of all.

are by so much the more obliged to answere his benefites, by how much lesse worthy we are of them when they were giuen vs vndeserued. For we see the very nature and custome of men to be, that they thinke themselues tyed as it were by a general law to a proportionable reward for euery good turne receiued, and by how much the benefit is greater, by so much the recompence should be more. [illegible] one hath fastened a benefit vpon [illegible] they are both free ech of other, [illegible] o sooner become debtours one [illegible] r for any curtesie or good [illegible] ey are bound to returne the [illegible] must we be so much the more [illegible] God, as we haue receaued [illegible] all that we haue, and are the [illegible] o requite his benefitts, in that [illegible] not repay him but with his [illegible]. Wherfore there is no cause why [illegible] man should please himselfe so much with his owne liberality, since what he hath giuen or could giue was none of his owne, but all receaued before hand frõ his Lord. Yea he should be guilty of perfidious dealing, that should deny vnto God, that which was but lent vnto

All that we haue is Gods, lent to vs.

not at all.

3. Do but consider a while, and behold God and man stand as it were at your beds side whilest you make your will, it is euident that whether of these two you make choice of, you prefer him before the other. So that if the honour and regard be expressed to the one only, there must needs be found the others despite: if the man which is preferred take contentment in that he is loued and esteemed by you, God must needs be displeased which is neglected.

4. But it may be then, you thinke that God stands in no need of mans munificence: and that therfore to what purpose (say you) should any thing be giuen to him which is the giuer of all things to others? Let vs see then whether our Lord stand in need of our liberality or not: and how, and in what manner he may, or be may not, be in necessity. In the meane time, whilest you neither do nor dare gainesay, that all things come from God to man, without doubt he is the rather to be liberally dealt with all by vs, for that he first shewed himselfe bountifull to vs: and we

He that giueth to all, reason would he should be honoured with the gifts of all.

are

are by so much the more obliged to answere his benefites, by how much lesse worthy we are of them when they were giuen vs vndeserued. For we see the very nature and custome of men to be, that they thinke themselues tyed as it were by a general law to a proportionable reward for euery good turne receiued, and by how much the benefit is greater, by so much the recompence should be more. Before one hath fastened a benefit vpon another they are both free ech of other, but they no sooner become debtours one to the other for any curtesie or good office, but they are bound to returne the like. Then must we be so much the more indebted to God, as we haue receaued from him all that we haue, and are the lesse able to requite his benefitts, in that we cannot repay him but with his owne. Wherfore there is no cause why a man should please himselfe so much with his owne liberality, since what he hath giuen or could giue was none of his owne, but all receaued before hand frõ his Lord. Yea he should be guilty of perfidious dealing, that should deny vnto God, that which was but lent vnto

All that we haue is Gods, lent to vs.

him; nor is it to be accounted liberality for one to giue back againe what he had receaued only to supply his necessities, his turne being serued.

5. But you will say that God needs none of these reckonings nor payments. True it is, he needs them not according to his power, but he needs them that his precept be fulfilled: not according to his Maiesty, but according to his law; he wants not in himselfe, but in others he wants: he seekes not almes for himselfe, but for his seruants; he requires it for benefit of both the giuer and him that receaueth it, notwithstanding he could if he pleased, supply all himselfe. So that he hath no necessity in his omnipotency for himselfe, but piety for vs. For what sayd our Lord to free & bountiful almes giuers: Come you blessed of my Father, and possesse the kingdome prepared for you from the beginning of the world. For, I was hungry, and you gaue me to eate; I was thirsty, and you gaue me to drinke, and so forth. And moreouer, least this should seeme not sufficient to our purpose in hand, he addes (as followeth) the contrary to coueto[illegible] men and

How God requires our liberality.

Matt. 25.

Infidels. Get you away from me you »
cursed (saith he) into fire euerlasting, »
which was prepared for the Diuell and »
his Angels. For, I was hungry, and you »
gaue me not to eate: I was thirsty, and »
you gaue not to drinke: I was naked &c »
you couered me not &c. Where be they now that say, our Lord Iesus Christ hath no need of our liberality? Behold how he signifies himselfe both to haue been hungry, thirsty, and could. Let any of them now answere, whether he hath no want that complaynes of hunger: no need, that sayeth he thirsted and suffered cold.

6. Nay, rather I say more, that Christ doth not only want himselfe with the rest of the poore, but stands in much more necessity then the rest. For if you marke in the whole multitude of the poore, the poverty of all is not one and the same of all: seeing that there be some who albeit they want cloaths, yet haue they to feed vpon; many that haue no house to put their heads in, and go decently apparelled, others haue their home but want meanes to maintaine it. Finally, there are many, who though

No beggar is so poore as Christ himselfe.

they ſtand in need of many things, yet want they not al. Chriſt only is he that in all other mens wants feeleth want; none of his ſeruants is at any time baniſhed, wanteth cloaths, and ſhiuereth for cold, but he ſuffereth with him: He alone feeleth hunger with thoſe that be hungry; he only thirſteth in others drought. And therfore if we reſpect his compaſſion and ſufferings in others, he ſtands in more neceſſity then all; ſince that others feele but ech one their owne miſery, and ſuffer only in themſelues: whiles Chriſt our Redeemer is he alone that in the vniuerſal multitude of poore people and beggars, begs and receaues in them.

7. Now therfore ſince it is ſo, what ſayſt thou to it, thou which takeſt vpon thee to be a Chriſtian? When thou ſeeſt Chriſt ſuffer in all his poore, wilt thou not releeue him with his owne? but rather leaue it to ſtrangers that need it not? Chriſt is poore, & thou ſtandeſt raking vp treaſures together: Chriſt is hungry, and thou prepareſt delicate meates for gluttons: Chriſt complains that he hath not water to drinke, and thy cellers are ſtuffed

He is not worthy the name of a Chriſtian who beholding Chriſt to want doth not relieue him.

stuffed with wines for drunkards: Christ is pined away for want of things necessary, and thou barrelest vp superfluities to be spent in riot: Christ promiseth a very rich returne of eternall reward for what thou giuest him, and thou wilt giue all to those that will restore thee nothing: Christ sets before thee endles blisse for thy good deeds, & euerlasting punishments for thy sinnes, and thou art neither drawne by his heauenly gifts, nor moued with his threatnings, & yet thou makest shew to trust in our Lord, whose reward thou neither seekest, nor feareſt his anger. Thou beleeuest not therefore (as we haue sayd aboue) thou hast no fayth in thee; and notwithstanding thou seeme to be of the venerable troupe of Gods seruants, although thou disguise thy selfe vnder a Religious habit, though thou weare a countefeit girdle of fayth, and couer falshood with a cloake of sanctity, thou beleeuest nothing I say, thou hast no fayth at all, & yet thou wilt not be perswaded that what I speake I speake to all.

8. Let him weare whatsoeuer Religious habit, & take vpon him as many

tirles of Religion as he will, if he choose rather to prouide for others thē for himselfe, he hath no fayth. For there is none that truly beleeues, who will afford the chiefe benefit of his goods to another, rather then himselfe: No man would buy another mans happynes with his owne misery; no man would purchase to others temporall delights at the rate of his owne euerlasting paynes. So that he which goeth about rather to benefit others with his patrimony then himselfe, he beleeues not that it would auayle him any thing to giue any part thereof to God.

9. Let any of them tell me wherefore he leaueth his goods to other? Doth he not leaue them because he thinkes they wil profit those to whom he leaues them? No doubt he doth: wherefore doubtles whosoeuer thou art which leauest any thing to others, thou dost it meerly because thou art perswaded that the parties to whome thou dost so leaue it shallbe the better for it. So then if thou didst truly beleeue, that what thou bestowest vpon the poore or pious vses should redound to thy profit, without

all

all question thou wouldst take the surest way to reape the benefit of thyne owne. Because as thou loues thy selfe more then those to whome now thou leaues thy goods: so wouldst thou rather haue reserued them to thy selfe, if thou haddest but the least sparke of beliefe, that they were like to bring thee profit. For I cannot beleeue that thou hates thy self so much, as that thou wouldst not doe thy selfe a good turne if thou mightest. But thou dost not beleeue that what thou leaues to the poore is to be rewarded in thy selfe. And from hence is coms to passe that thou rather seekest to benefit others then thy selfe, because thou didst not beleeue that thy workes of mercy were to bring thee any benefit. Let thy lot then be according to thy beliefe. Thou contemnest thy Sauiour and thy Sauiour will make as little account of thee. Thou settest light by Christ in comparison of others, and Christ wil prefer all others before thee. Our Lord by thee was compared with the worst, & thou shalt be reckoned by him among the reprobate.

Be it vnto you as you beleeue.

10. But now perhaps thou flatte-

rest thy selfe (as I sayd before) with the titleof Religion; & (alas) thou art therby the deeper in debt: for thou hast further ingaged thy selfe with the promise of greater perfection, and art therfore like to be punished the more, for hauing payd lesse of what thou hast promised: For the Scripture sayth: He that knoweth not his maisters will, & doth it not, shallbe beaten with a few strips; but he that knoweth it, and yet doth it not, shallbe beaten with many. So that thou by religious profession, promising great matters, and performing nothing, art found guilty of much falshood, yea of falshood against God himselfe. Nor doth the Scripture without cause testify that *Iudgement is to begin with the house of God*. And againe: *Begin* (sayth he) *from my Saincts*. But let vs returne to our purpose.

Petr. 4.

Ezech. 9.

## *Annotations out of the holy Fathers.*

OVR Saviour replyed to the two blind men, that cryed out vnto him that if it pleased him, he could restore them

them their sight. *Let it be done to you* (sayd he) *according to your faith*: which heere *Salueianus* repeats as a thing to be fulfilled in those which are incredulous, and put no confidence in God, and therefore leaue their goods to others that haue no necessity. It is the ordinary proceeding of Almighty God, that they who are liberall to the poore, are heere rewarded with temporall blessings; and in the world to come with euerlasting. This is testifyed in the holy Scriptures, & confirmed oftentimes by miracles. And amongst many we will only heere remember two, taken out of *Sophronius*, *in Prato spirituali*, wherof the first confirms the recompence that is had in this life, and the second in the life to come.

That sayd. *Be it done according to your faith*: is fulfilled in those that are incredulous in wicked Mammō.

2. But first, before we begin, I would aduertise the Reader, that this booke was written by *S. Iohn Damascene* & *Ioānes Diaconus*, that wrote the life of *S. Gregory* the great: yea & cited with commendatiō by the second generall Sinod of Nice; and therfore must needes be a most ancient and authenticall work. Thus goes the history at large: When we were in the Iland of *Samos* (saith the

*Pratum spirituale magnæ authoritas. in c. 185.*

Author, ſpeaking of himſelfe, and of *Sophronium* Patriarch of *Hieruſalem* his companio throughout his iourny) a certaine venerable matron whoſe name was *Mary*, Mother to *Paulus Candidatus*, and a great louer of the poore, declared vnto vs in this manner. When we were (ſaid ſhe) in the Citty of *Niſibi*, there dwelt a certaine Chriſtian woman, that had a Gentile to her husbād: they were poore, but yet had they in their poſſeſſio ſome « 50. peeces of ſiluer. Vpō a certayne day « the husband ſayd to his wife, let vs put « this money to vſe, that we may receaue « ſome benefit thereof; for otherwiſe we « ſhall ſpend it by litle & litle, & ſo fall at « length in want. But his wife āſwered, if « you think good to put it forth, let vs giue « it to intereſt to the God of the Chriſtiās. Her husbād replyed: where may we find him, that we may giue it him? I will ſhew you him (ſayd ſhe) and if you put it into his hands, you ſhall not only be ſure to be no looſer, but he will pay you with double intereſt. Let vs go thē (ſayd the husband) where he is, and deliuer him the money. She brought him vnto a Church, & pointing to the poore that ſate

As farre as I can coniecture out of hiſtories, this worke was made about the yeare of our Lord 600.

Two poor marryed folkes put forth to vſe 50. peeces of ſiluer vnto the God of the Chriſtiās.

sat eat the dores expecting almes, sayd: »
If you deliuer your money to these »
poore folkes, the God of the Christians »
receaues it, for these are his seruants. He »
then ioyfully began to distribute his »
money, and hauing done, retourned »
home. »

3. After three moneths, they being »
in some want, the husband sayd to his »
wife: Woman, I cannot perceaue, that »
the God of the Christians makes any »
hast to pay vs the debt he oweth vs, and »
now you see we begin to want it. His »
wife answered and sayd, without doubt »
he will pay it. Go to the place where »
you deliuered it, and he will repay you »
it againe. He comming to the place »
where he had giuen his money, found »
no body but certaine poore folkes sit- »
ting there as before. But casting his eye »
downewards, he espied a peere of mony »
lying vpon the ground which he tooke, »
and comming home, sayd to his wife: »
I went to the Church, but I could not find the Christians God, nor did any man giue me ought in his name: only I foūd this peece of siluer vpō the ground where I had deliuered mine. It was he

He found his interest ready to his hands.

(sayd

« (ſaid the woman) which gaue it you
« inuiſibly. For he diſpoſeth of this whole
« world with the power of his right
« hand. Goe husband and buy ſomething
« for vs to eat with this, and you ſhall ſee
« that he will prouide for vs in like māner
« hereafter.

« 4. He went and bought bread and wine and a certaine fiſh which he deliuering to his wife to dreſſe, ſhe found in the garbage a precious ſtone. And when they had dined, the husband wēt to the Ieweller, & offered him the ſame to ſell.

A precious ſtone foūd in the fiſhes belly.

« The Ieweller asked him the price, & he
« replied: Giue me what you will; Behold
« (ſayd the Ieweller) fiue peeces of ſiluer.
« The poore mā thinking he had mocked
« him, when he offered ſo much, ſayd: And
« will you giue me ſo much? The Ieweller
« thinking he had ſpoken ironically,
« ſayd: hold there are ten. When the ſeller
« ſuppoſing he had mocked him againe,
« held his peace. The Ieweller roſe to twenty, and ſo higher to thirty, forty, & fifty peeces, and at laſt by degrees to 300. It was agreed vpon, and ſo the man taking his money, returned merrily home

The ſtone is ſould for 300. peeces.

to

to his wife, who admiring the infinite
mercy & goodnes of God, sayd to him. »
Behold what a God the Christiãs haue? »
how good he is? how gratefull? how »
rich? He now hath not only payd faith- »
fully, but six doubled the principall. »
Now therfore acknowledge that there is »
no other God in heauen nor in earth but »
he. Whereupon, being conuinced by the »
miracle, and his owne experience, the »
man became a Christian and glorifyed »
God, giuing thanks to his prudent wife, »
by whome he was brought at last to the »
knowledged of the truth. This reward »
receaued this charitable woman in this »
present world. Let vs now see what »
there is to be expected in the next. »

5. When we were in *Alexandria* (saith the Author) one *Leontius Apaminensis* a very godly and religious man declared vnto vs in familiar discourse, how it happened in the time of blessed *Theophilus* Patriarch of *Alexandria*, that there was at *Cyrene* a certaine Bishop called *Sinesius* sometimes a Philosopher, who comming thither found by chance one *Euagrius* by name a Philosopher likewise, that had sometimes been his fel- *Ibidem c. 195.*

low

« low student, a great friend of his, but a
« Gentile in religion. The Bishop *Synesius*
« would needs set vpon him, to see if he
« could conuert him from Idolatry, to the
« true worship of Iesus Christ: and tooke
« it vpon with speciall care for the loue
« which he bare him from the beginning
« of their acquaintance. But the other
« could not brooke his importunity, yet
« neuertheles the Bishop through the exce-
« ding affection he bare him, would not
« giue ouer: but daily endeauoured more
« and more to exhort, informe, and draw
« him by all meanes to beleeue in Christ
« and to come to the Sacraments, till at
« last the Philosopher (after extreme im-
« portunity of the good Bishop) sayd vnto
« him: My Lord, amongst other things
« which mislike me in the Christian reli-
« gion, this is one, that they say this world
« shall haue an end: and that after, all men
« that euer were from the begining, shall
« rise in the same bodyes, and receaue this
« very flesh again incorruptible and im-
« mortall, and so liue for euer enioying re-
« ward for the good works which they
« haue done in this life: and that he which
« takes compassion of the poore, lets out
vnto

Synesius Bishop of Cyrene endeauoured to conuert Eugrius the Philosopher to the fayth of Christ.

What misliked the Philosopher in the Christiã fayth.

vnto God his money to vse, and layes vp for himselfe a treasure in heauen; where he shall receaue, multiplied by the hand of Christ, at the day of the generall iudgment whatsoeuer he hath distributed to the poore, and moreouer euerlasting life. All which as often as I heare, me thinkes I am tould an idle tale.

6. The Bishop *Sinesius* affirmed all those things which had beene told him by the Christians to be most true, and endeauoured to persuade him that it was so by many arguments, till at last after much ado, he brought him to be a Christian, and baptized him and his children and family. Who not long after came to the Bishop, and deliuered him 300. crownes of gould to be giuen to the poore, saying: Take this gould and giue me a bill of your hand that Christ shall repay me againe in the next life.

7. The Bishop tooke the gold, and gaue him such a bill as he required; and the Philosopher after that liued some years, till at last falling sick, when he approached neere to his end he willed his children, that when they buried him, they should put into his hand the scrold

which he gaue them, as they did. And
« behold the third day after his funerals, he
« appeared to the holy Bishop *Sinesius* sa y-
« ing: Come to the graue where I lie, and
« take the bil of your hand which you gaue
« me; for I haue receaued the debt and am
« abundantly satisfied. And that you may
« be the more assured of it: I my selfe haue
« signed it with myne owne hand.
« 8. Now the Bishop knew nothing
« that the scrole was buryed with him:
« but yet in the morning, he called for the
« Philosophers children, and asked them
« whither they had buried any thing with
« their Father or no. They imagining
« that he spake of money, answeared:
« nothing my Lord but his ordinary clo-
« athes; What then-said the Bishop. did
« you not bury some kind of paper with
« him? Then they remembring what they
« had done, told the Bishop that their
« Father lying vpon his death-bed, had
« giuen them in charg to put such a paper
« into his hand. Wherupon the Bishop
« declared vnto them the vision which he
« had had that night, & taking them with
« him and the Cleargy and some of the
« principall of the Citty, he came to the
Philo-

Philosophers graue, which being opened, they found the sayd scrole in his hand, written by the Bishop as hath beene sayd, and newly subscribed by the Philosopher in this manner: I Euagrius send greeting vnto you the most holy Bishop Synesius. I haue receaued the debt specified vnder your hand writing; and I rest throughly satisfyed: nor haue I any further right or title against you, for the gold I put into your hands, and by yours into Christs. Those that were present eye witnesses of all this were amazed, and crying out, glorifyed God who wrought such wonders and gaue to his seruants such certaine euidence of his promises. Moreouer *Leontius* sayd, that the bill subscribed by the Philosopher is kept to this day in the Sacristy of the Church of *Cyrene*, and deliuered from hand to hand.

Wordes written by *Euagrius* dead to the Bishop *Synesius* cocerning the discharge of his debt.

9. To these two pious histories may be added a third of later yeares, recorded by *Bernardus Iustinianus* in the life which he wrote of the B. *Laurentius Iustinianus*. That when a kinsman of his cameto aske him money for the dowry of his daughter, he answered: Consider I pray you cosen that if I giue you a little, it wil not serue your

*Bernard. Iustinianus in vita B. Laurent. Iustin.*

A notable exãple of B. *Laurentius Iustinianus*.

« your turne, and giuing you much, I
« should do wrong to many to satisfy one.
« Besides, what I haue is giuen me by the
« Church to releeue the poore, and not to
« mantaine sumptuous apparell, iewells,
« and frizeled hayre. Pardon me therfore
« that I cannot do that which you re-
« quire.

« 9. I haue seene (sayth the Author)
« that sometimes when he had no money,
« & persons in necessity came to aske him
« almes, he entred in bond to their credi-
« tors for them. And at other tymes he
« borrowed money, or tooke it vp at inte-
« rest to giue to the poore. And when his
« Almner, Steward, and other officers as-
« ked him, Vpon what hopes he did it?
« he answered: Of my Lord and Maister,
« who can easily pay my debts. And he
« was not deceaued: for almost continu-
« ally God sent him money by many
« wayes vnexpected. And with this libe-
« rality and the example of his life, it is
« incredible how much loue and authori-
« ty he had gained with all sorts, from
« the highest to the lowest.

CHAP.

## CHAP. IIII.

*Neither doth Chastity, nor Fasting, nor any other duety assure a rich man from the rigour of eternal damnation; who distributes his goods to the rich, neglecting the poore.*

### SALVIANVS.

ALMIGTHY God sayth to the couetous and incredulous man: Get thee away from me thou accursed into fire euerlasting which was prepared for the Diuell and his Angells. Now perhaps thou wilt make vse of some other corporall vertue to saue thy selfe from this terrible sentence: forsooth thou hast euer beene chast. But remember withal that those whom our Sauiour deliuered ouer to the euerlasting paynes mentioned in the Ghospel, were not taxed for incontinency.

2. Thou mayst alleadge likewise for thy selfe, that thou hast beene euer sober. But neither they whome the Scripture mentioneth were punished

for drunkenenie. But thou hast fasted: If thou marke it, there is no great reason why thou shouldst stand so much vpon thy fasting, seeing peraduenture thou diddest fast & liue sparingly not to feed the poore, but to increase thy riches, & leaue more to thyne heyres, to which end thou madst vse of thyne abstinence. Thou didst eate so much the lesse bread, that another might haue the more; thy frugall belly was empty that thy coffers might be full. So that when thou shalt appeare before the iudgment seate of God, thou mayst with good reason plead thy fasting vnto him, saying thus: I haue fasted o Lord, and abstayned, and for this long tyme haue depriued my selfe of all manner of delights, and the thing it selfe declares it: for loe now my heyrs abound with my wealth, there is no end of the riches which I left them.

Fasting no small profit to the couetous.

3. And that thou mayst haue somthing out of the Ghospel to shroud thee, thou mayst apply all that our Sauiour sayd of the rich man after this manner to thy heyres: They are cloathed in purple and silke; they feed daintily euery day;

day; they sit vpon the treasures which I hyd vnder the ground; they tosse vp and down their heapes of siluer & gold; and I was he that supplyed the matter and fewell of all these delights. They stretch themselues vpon the wealth that I left. I abstayned that they might be filled: their excesse was my frugality: witnesse the pauements of their halls, & dining roomes ouerflowing with wine, they abound with carpets and hangings of Arras which I prepared for them; they wanton in silkes that I left them. And when thou hast alleadged al this for thy selfe, how houldst thou not deserue an euerlasting reward at the hands of Christ that hast prouided such store of delicacies for such kind of Saints?

The slaues of the belly and gluttons.

4. O how much better had it been whosoeuer thou art: How much better had it beene (I say) and more beneficial vnto thee, that thou hadst been a poore beggar, then so wealthy and rich? since thy pouerty should haue commended thee to God, whiles now thy riches cōdemne thee. Thou mightest more easily haue been saued liuing in scarcity and want, then by thy abundance to encom-

ber thy selfe and others; thy selfe, whiles wretchedly thou leauest to others; and others whiles they scatter prodigally what thou greedily didst gather; they wicked in the enioying, thou impious in the leauing. If thou wilt therefore deale wisely and follow good counsaile if thou wish to enioy eternall life, and desire good and happy dayes, leaue thy treasures to the deuout, to the lame, the blind, the sicke; let thy superfluity be their sustenance, thy wealth their wellfare, that their reliefe may be thy reward, their refection thy refreshment. For if they feed of thyne, thou shalt be filled for their sakes; if they drinke from thee, the heate of thy thirst shallbe quenched; and thy cloaths couering them, their nakednes shall procure thee a stole of glory.

## *Annotations out of the holy Fathers.*

SOME rich men perhaps there are in the world (saith *S. Leo*) who albeit they giue no almes to the poore; Yet keeping, as they thinke, the rest of the command-

*Leo ser. 5. de collect.*

commandements, and deseruing well otherwise for the merits of their faith and honesty, account it veniall to want one vertue of liberality. But if they consider it wel they shal find it to be of such importance, that though they haue all the rest, yet without that the rest will little auaile them. For albeit a man haue neuer so much faith, be chast and sober, & adorned with all other vertues whatsoeuer; Yet, if he be not mercifull, he deserues no mercy; since that our Sauiour saith: Blessed are the mercifull, because God wil haue mercy of them. In that great and dreadfull iudgment there will be so much reguarde had of the bounty of liberality, and the impiety of auarice; that the fullnes of all vertues wilbe ascribed to the one, & the summe of all wickednes to the other. And for the one some shal haue entrance into the kingdome of heauen, and for the other, some sent into euerlasting fire.

It is inough to damne a man that he hath been merciless to others.

2. Thus saith S. *Leo*. But let vs heare S. *Augustin*. The rich and the poore (saith he) are two contraries: but the one necessary for the other. None should be burdned if the one did beare the other;

ther; none should want if they reliened the one the other. The rich man was made for the poore, and the poore man for the rich. It is the poore mans office to pray, and the rich mans to giue: and God Almightyes part to restore much for a little. The poore mans field is fertile, and yelds quickly abundant fruit to him that soweth as he should. Forget what thou art: & remember what thou shalt be. Almes deeds are the way which will bring thee to heauen. And in another place: What are the poore, to whome we giue almes, but carryers by whose meanes we passe from earth to heauen? Giue almes to the poore, and thou deliueresst to the carryer what he conueyes to heauen. How doth he (saist thou) conuey it to heauen? behold he consumeth it. So it is, he transportes it not by keeping, but by consuming it. So he.

*Ser. 58. de temp. c. 8.* Poore men are the rich mens carryers.

3. And continuyng on his discourse, at last he comes to our purpose. Breifly therfore (sayth he) let men ponder and consider wel of what merit it is, to haue fed Christ in his hunger; and what a crime to haue neglected him in his extremity:

tremity. True it is that pennance makes »
a man better: but yet pennance it selfe »
should be little worth if it should be »
wholy barren of works of mercy. Truth »
selfe teacheth vs so by S. Iohn: who re- Luc. 3.
buked the Iewes that came vnto him, »
saying: You generation of vipers, who »
taught you to fly the vengance at hand? »
do you therfore being forth fruites wor- »
thy of pennance. Whosoeuer then hath »
none of these fruites, in vaine doth he »
looke for remission of his sinnes by fruit- »
les penance. For after this reprehension »
the people aske him: What then shal we »
do? As who would say, what are the »
fruites of pennance that we should »
bring forth? To which he answered: He »
that hath two coats let him bestow one »
vpon him that wants: and he that hath »
food, let him do the like. What is more »
manifest (my brethren?) what more »
certaine? what more euident? Thus S. »
*Augustine*.

## CHAP. V.

*Such is the infidelity of euil Testatours, that it may be iustly deplored of al good men.*

### SALVIANVS.

THINKE not therfore, that it is a base & contemptible work to distribute thy abundance to the poore and distressed; for in them thou makest Christ thin heyre. I say not in them as in the name of Christ only: but I say thou makest Christ himself thyne heyre; and that in such sort as thou thy selfe shalt enioy the fruits of the inheritãce which thou leauest; for whatsoeuer thou shalt leaue to Christ; by Christ thou shalt possesse it againe. But me thinks thou accountest of these things as fancyes. neither dost thou beliene that Christ speakes the truth. And it is euident that thou beleuest him not, who setest so light by his cõmandements: which thou must either hold not to be, or condemne them as nothing worth. Wherein truely thou art to be pitied that to none thou giuest lesse credit

He that makes Christ his heire reteines still the profit to himself.

credit then to Christ himselfe.

2. If a shopkeeper or a tradesman should passe his word, thou wouldest not perhaps refuse his promise. If a broker should come to borrow vpon trust, thou wouldest scarce make doubt of payment vpon his bill: thou dost now and then trust thy money to the worst payers, they giuing thee bond & sureties; Wheras Christ hath dõ both: the Gospel is his bond, and his sureties the Apostles. Yea and if this will not suffice thee, the Patriarches, Prophets, and Martyrs, finally the whole tract of holy Scriptures, and thou dost not beleeue him, nor giue him credit. And where shal we find such an vnthrift amongst men whome thou wouldst not trust with so much assurance? So that thou bestowest vpon the rich, and denyest the poore: thou giuest to the wicked and refusest Gods Saints: thou art liberall to the vnthrift, that will neuer giue thee thanks: and to Christ only thou denyest. Looke then how thou hast iudged: so shalt thou be iudged. Looke what thou hast chosen, and that thou shalt receaue: thou shalt haue no part with Christ whome thou hast

It is a lamentable impiety that none should be trusted lesse then Christ.

haſt deſpiſed: but with them ſhallbe thy lot whome thou haſt preferred before him.

3. But perhaps ſome of the misbeleeuing may ſay, that there is no cauſe why God hereby ſhould be ſo much moued, or men incurre euerlaſting danger? I doubt not, but that the worſt and wickedeſt men, hold their offences pardonable. For to the thiefe, filching ſeemeth of courſe. Drunkennes a trifle to him that vſe it. The incontinent calleth lechery wantonnes. Yea there is no ſinne ſo heynous, that is not diminiſhed in his conceit that commits it. But howſoeuer if there be any ſinner that deſirs to know the true weight of thoſe greater ſinnes in the ballance of God: let them learne by that which the Saints haue practiſed, how greeuouſly they haue puniſhed in themſelues the very lighteſt offences: being aduiſed by the Word of God how ſtraight an account they were to make, and of the ſecrets of his iudgmẽts, which made them liue alwayes occupied in his holy ſeruice, and in compunction and pennance, faſtened to the croſſe. Bleſſed are they who take compaſſion of all others

There is no ſinne ſo great that is not lightly eſteemed by the offendour himſelſe.

thers, and fauour not themselues, nor spare their labours day nor night, but bestow themselues wholy vpon God: for they in the future iudgment shall obtaine their reward. What shall I say of their pitty to the poore, that was as it were the seed of all the rest of their vertues, and the foundation of their felicity. For before they would offer to put their foot into Religion, they rid themselues of all their worldly impediments; according to the counsell of our Sauiour: Sell all that thou hast & giue it to the poore and come & follow me. So they hauing once resolued to follow his call, the first thing they did, was to sell all and distribute. For esteeming riches as burdens, they could neuer thinke themselues free, till they had cast of all those incombrances, like way-faring men that send their baggage before them, ere themselues set foot on their iourney; that hauing dispatched before hand their stuffe, they may find their house ready furnished, & all ready to receaue them when they come to their iournyes end.

Like trauailers that send away their goods, before they take their iourney.

4. This is the hope of Gods Saints, this their confidence, and thus do they discreet-

discreetly prouide for themselues by a wary transportation of their temporall goods, that they may enioy them for euer. But now you others that are so forgetfull of your owne soules & saluation, despoiling your selues so of all you haue: how do you thinke to find hereafter ready prepared and layd vp for you that which you send not before you by the hands of the poore, but leaue behind you in the hands of the rich? How can you expect that God should restore vnto you that which you neuer had the hart to commit to his trust? For no man exacts payment of that he neuer lent, nor hath any title vnto it: nor is any so foolishto looke for interest where he hath let forth nothing to vse. And therfore you cãnot look for any thing at the hands of God by way of repaiment, that would not make him your debtour by giuing him credit. So that in you is verified that diuine saying: And they shall leaue their riches to strangers, & their graues shalbe their houses for euer. And that other of our Sauiour vpon like occasion: Because thou art neither cold nor hotae but lukewarme, I will beginne to cast thee out of

He that layeth vp nothing what can be looke for.

*Psal.* 48.

*Apoc.* 3.

of my mouth. But in the meane while thou sayest vnto thy selfe: I am rich and stand in need of no body, little knowing God wot, that thou art miserable, poore, blind, and naked.

5. Let no man therefore flatter himselfe vpon the prerogatiue of Religious profession, who preters man before Almighty God, either in his life, death actions, house or testament. It is a penal and pernicious security; such presumptuous hopes increase the burden of the crime; vsurped absolution is the first step to damnation: and he that makes his excuses to himselfe; doth but lay open his owne accusations to God; according to that, If any man esteeme himselfe to be something, whereas he is nothing: he seduceth himselfe. It is therfore no discretion for a man to make ouer-easy his owne cause, seeing no man escapeth so hardly, as he that presumes ouer much to escape. These things may hap to seeme hard & austere: but what remedy? Since discipline (as the Scripture saith) brings not ioy but sadnes. They are hard and austere. But what shall we do? we must line by the laws which God hath set downe

Presumptuous hopes do but burdē the crime.

These things are hard but true.

downe: we must not thinke to alter the nature of things: nor make truth to be otherwise then it is in it selfe. I know that some will thinke hardly of them: but there is no going to heauen, without some hardnes. For the way is narrow (saith our Lord) that leadeth to eternall life. And the Apostle: I thinke that all that can be suffered in this present life is not worthy to be compared with the glory to come, that shalbe discouered in vs. He saith that whatsoeuer a man can do or suffer in this life, is far vnworthy to be compared with the future glory: & that therfore nothing should seeme hard to Christians. Because, although they should offer to Christ neuer so much for eternall happines, all were too little, & the bargaine too good cheap where is made so great a purchase.

Heb. 12.

Matt. 7.

Rom. 8.

Whatsoeuer is giuen for heauen is to good cheap.

6. A man, here vpon earth, can pay to God but a little, seeing in lieu therof he shall receaue whatsoeuer is most precious in heauen. It is hard to the couetous man to depart with any thing: and no meruaile; seing euery thing seemes hard to those that are vnwillingly commaunded. There is almost no passage of the

the Scripture that hath not his contrary. Looke how many precepts there are, so many kind of aduersaryes. If our Lord command liberality, the couetous man is offended. If he exact for the poore, the prodigall man falls a cursing, and they denounce emnity against the holy Scriptures. The theeues cannot away that iustice be mentioned. The proud take stomake against those lessons of humility. The drunkards turne away their heads where they treat of sobriety: and the wanton when chastity is enioyned. So that one of the two must needs come to passe, either there must be nothing spoken at all, or if any thing be spoken to the purpose, some of the malcontents must be displeased.

There is not any precept of God that hath not his aduersary and that seemeth not hard to some.

7. The wicked man will rather blame the law then rectify his mind, rather hate the precept then the vice prohibited. Among these mischeifs, what shall they do that haue to speake from the mouth of Christ? They offend God if they hold their peace: they displease men if they speake. But as the Apostles answered the Iewes: It behoueth rather to obey God then men. Yet I giue this

*Act. 5.* The law will not seem burdensom if you change your affection.

counsaile to those to whom the law of God seemes burdensome, how they may it they will accept it, come to take a liking of his commaunds. All they which hate the law of God harbour in their hearts the causes of this malice. The irksomnes is not in the commandment, but in their owne disordered will and manners. The law is good, but their manners are peruerse, and therefore men should reforme their affections, and not blame the law. If they would amend their tast, the law which is good would neuer disgust them. For we see that a man begins no sooner to be good, but straight he falls in loue with the law of God: for his holy law is nothing els but the patterne and direction of holy life. The grace of our Lord Iesus Christ be with your spirit. Amen.

This loue of the law makes men holy.

## *Annotations out of the holy Fathers.*

*Cyp. serm. de opere & eleemos.*

S. *Cyprian* doth no lesse proue, or rather reproue the infidelity of the couetous, then *Saluianus*. His wordes are these; You feare perhaps least your patrimony

trimony should fayle you, if you should »
begin to be liberall with the poore. »
When was it euer seen (I pray you) that *Prou. 30.*
the iust man wanted reliefe? Since it is »
written that our Lord will not kill the *Reg. 3. 17.*
iust soule with famine. *Elias* was fed in »
the wildernes by Rauens, and a dinner *Dan. 14.*
was prepared for *Daniel* shut vp in the »
Lyons denne. And yet you stand in feare »
least doing good workes, and de- »
seruing well of God you should want »
to eate. Our Sauiour in the Ghospell by »
way of exprobration, did expostulate »
with those that were distrustfull & wa- »
uering in fayth, saying: Behould the »
foules of the aire, how that they neither »
sow nor reape, nor gather into barnes, »
and yet your heauenly Father feedeth »
them. Are not you much more worth »
then they? »

2. God feedeth the birdes & allow- »
eth them their dayly maintenance: and »
those creaturs that haue no feeling of his »
diuinity, want neither meate nor drink. »
And dost thou, being a Christian, the »
seruant of God, and addicted to good »
works, distrust or feare that any thing »
should be wãting to him whom so good »

« a maister loueth? vnlet thou thinke per-
« haps, that he which feedeth Christ,
« shall not be fed againe by Christ: or that
« they should euer want earthly goods ne-
« cessary, that by his gift abound with
« celestiall. Whence should come so incre-
« dulous a thought? Whence may so im-
« pious and sacrilegious a conceit arise?
« What should so perfidious a breast do in
« the house of the faythfull? Why should
he that giues no trust to Christ, be called
or accompted a Christian? The name of
a Pharisy should befit him better. For
when our Lord in the Ghospel disputed
the matter of almes, he faythfully and
friendly admonished vs to purchase
with our temporal riches, friends, that
« afterwards might receaue vs vnto the
« euerlasting tabernacles; where the Scrip-
« ture addeth: But the Pharisies heard all
« these things and derided him, because
« they were couetous. Thus S. *Cyprian*, a-
« greeing iust with that which *Saluianus*
« hath sayd.

He that for feare of want neglecteth the poore, is rather a Pharisy then Christian.

« 3. Moreouer *S. Bernard* in that
« most learned declamation of his in com-
« mendation of voluntary poverty, doth
« argue these kind of men not only of in-
« fidelity

fidelity but of detestable Madnes. The expectation of the iust (saith he) is ioy: he shall receaue an hundred fold, and life euerlasting. Loe you children of *Adam*, you haue promise both of this life, and of the life to come: that their mouths may be stopped which speake wickednes, and al they confounded that exceed in malice. Is it not excesse of malice to fly from God, whose seruice is not only more profitable, but more pleasant: not only better but sweeter then to serue the world. And speaking after of the liberal and bountifull almesgiuers: Euery way (saith he) they are to receaue an hundred fold. Then is any thing esteemed an hundred fold, when it is worth an hundred times as much, pleaseth, cõforteth delighteth, loueth an hũdred fold more. What a madnes is it thẽ to stand so much vpon it, not to leaue one for a hundred? Where is the couetous man? where the ambitious? where is he that seekes so eagerly after this world? What, is mans auarice now growne so cold, and so sluggish that it makes no more account of so great a gaine? With what Iew wouldst thou haue stood so much vpon a

*Bernar. super Ecce reliquimus omnia. to. 2. aliquantulum à fine.*

« bargaine, thou that in vaine hast taken
« vpon thee the name of our Lord Iesus
« Christ? To what sacrilegious malefac-
« tour wouldest thou deny to giue all thy
« goods vpon security to haue an hundred
« for one? But the hand of our Lord is so
« execrable to thee, that thou wouldest
« haue no dealing with him in giuing &
« taking. What, is it out of hatred that
« thou distrustest him so much? or of in-
« credulity, or rather of cruelty? I confesse
« that I incline to beleue the later: seeing
« that no man would rather perish for the
« obtayning of a small pleasure, then to be
« saued with the greatest. But al men haue
« not faith, no not all those that are called
« faithfull. Thus farre *S. Bernard*.

« 4. I will conclude with a lamentable
« example of *S. Basil*. This Saint wrote to
« a certaine Gouernour of a Prouince
« these words following: The poore wo-
« man, bearer hereof, came hither frō you,
« saying, that you would make account
« of my letter in her fauour. If it be so, I
« beseech you she may find it. The womā
» deliuered the letter: and the Gouernour
« answered *Basil*: for your sake, holy father,
» I would gladly haue fauoured the poore
woman

*Surius in vita S. Basilij.*

woman whith you commended: but I could not, for the is debtour to the Emperour. The B. replied: If you were willing, and could not do this worke of mercy, it may be excused. But if you could and would not, Christ will bring you to that state, that though you would you shal not be able. And so it happened. For not long after, he falling into the Emperours displeasure, was put out of his office, and cast into prison to giue satisfaction to all those whome he had wronged: and after some dayes set at liberty by intercessiō of the same *S. Basil*, he came to him, and with humility acknowledged his fault, and the iust iudgement of Almighty God in his punishment; and of his owne goods gaue the poore woman double the value to redeeme her debt.

## THE CONCLVSION.

THOv hast heard (gentle Reader) *Salvianus*: and with him the most holy and learned Fathers which liued before & after him, delivering not their owne iudgments only, but withall the infallible rule of reason, of nature, & of

God himselfe. If thou be poore, thy pouerty cannot hinder thee, but that thou mayest offer vp a gratefull sacrifice of thy little. The poore widdowes two mites were an acceptable sacrifice vnto him, that knew wel how to esteeme the true value of thinges. If the widdow of *Sarepta* had not (as she did) giuen to the Prophet a little meale and oyle, both she & her sonne had perished with famine. And if thou be not able to depart with more, yet at least thou mayst affoard a cup of cold water, or a word of comfort to the distressed, & thou shalt be sure not to faile of thy reward. But if thou be rich looke what abounds ouer and aboue the necessities of thy estate, bestow it in good vses. And without dedelay, vnlesse perhaps thou forbeare for better occasion. If thou haue lawfull children leaue them that which nature shall suggest vnto thee, but in any wise forget not thy selfe, togeather with Christ that hath bestowed al vpon thee.

2. If thou haue any rich kinred, thou mayst leaue the some light legacies, for memory and testimony of thy loue. And if thy kinred be poore, place them in

in the first ranke of those that are to conuey thy inheritance into heauen.

3. The same would I haue the deuout widowes to practise, who liue stil in their owne houses, and haue not renounced the propriety of their goods. So likewise of those married folkes who with mutuall consent conteine themselues from the vse of matrimony; and the Cleargy in those goods which discend to them by right of Patrimony.

4. But as for those that endeauour to lead a celestiall life vpon earth, as having renounced the world; there is no doubt to be made, but that they should consecrate all that they haue to God: yea & moreouer, whosoeuer should go about to hinder them to do it, whether they be their kinsfolkes, their parents, or whosoeuer, do incur the crime of sacriledge. Nor is it otherwise to be thought of Ecclesiasticall liuings and benefices for as much as may exceed an honest and competent maintenance. And this is the summe of all that hath bin said.

5. Now therfore, you rich man, whosoeuer you be, that chaunce to light vpon this our *Saluianus*: I entreat and be-

seech you for the mercy of God, for your own saluation, for the hope you haue in Christ Iesus, if you wil heare him speake within you, stop not the eares of your harts like the deafe serpent, nor harden
Psal. 57. your harts against the voice of the wise inchaunter. For you must know that, what here hath been deliuered, is not the bare speach of *Saluianus* only, but drawne & deduced from the very word of Christ our Sauiour, and agreeth so fully with the auncient Fathers whom the holy Ghost hath placed as the Pastours and pillars of his Church, that it may iustly be taken for the doctrine of truth, of Christ, of God himselfe. Far be it I beseech him from your mishap to be of the number of those of whome the Euangelist speaketh in these words: But the Pharisies heard all this and derided him, because they were couetous. Or of those other which our Sauiour noteth, in the exposition of the parable: Those besids the way, are they which heare the word of life, and then comes the diuel and takes it out of their harts, least beliewing they might beseaued.

THE

# THE CONTENTS OF THE FORMER TREATISE.

## THE FIRST BOOKE.


THERE is no cruediler plague in the Church of God, then to esteem it no sinne to heape vp riches: and to neglect workes of mercy, Chap. I. 1.

They which greedily store vp money for their children, wrong themselues, and their children also. Chap. II. 2.

Of two laudable kinds of treasures: the one which Parents lay vp for their children; and the other for themselues. Chap. III. 3.

That it is a signe of impiety and lacke of faith, for a man that hath no necessary heyres, to leaue what he cannot carry with him, rather to strangers and vncertaine successes; then to bestow it vpon 4.

vpon the poore, for the honour of God and good of his owne soule. Chap. IIII.

5. Let the coueteous man (at least when he comes to the Last) renounce his sinnes: and repenting himself of his former wicked life, procure some prouision for his iourney into the next world, by disposing well of his goods before he dye. Cha. V.

6. The sinner lying at the point of death, although he should offer vp to God all that he hath, yet should he make account to haue done but little. Chap. VI.

## THE SECOND BOOKE.

1. THERE is none so holy that in many things is not a debter to Almighty God: And therefore whosoeuer bestowes any thing vpon him, or his poore, doth not so much giue it, as restore it. Chap. I.

2. The professed Religious which haue not renounced the propriety of their goods, are no lesse obliged to giue almes to the poore, then secular persons. Chap. II.

3. VVhy God exacteth more at Christians hands vnder the Ghospell, then of the Iewes which liued vnder the Law. Chap. III.

How married folkes professing continency (and much lesse Virgins) ought not to leaue their goods to prophane vses. Chap. IIII.

Our

*Our Lord requires in his ministers, that is, in Priests and Clergy men, more liberality, then in others.* Chap. V. 5.

*That the profession of Religion doth not diminish the debt of liberality. And whether the condition of Religious or secular men be better in this case.* Chap. VI. 6.

*How couetous men giue no trust to God.* Chap. VII. 7.

*That competent means for mens callings and necessities should be retayned: and excesses only cut off.* Chap. VIII. 8.

## THE THIRD BOOKE.

*RICH men though they haue children are not excused from reliesing the poore, and much lesse those which haue no heyrs.* Chap. I. 1.

*VVhen the Patrimony is to be deuided among lawfull heyres, Iustice and piety must not be neglected for temporall respects.* Chap. II. 2.

*Of another kind of Inhumanity in Parents.* Chap. III. 3.

*Religion, and the true worship of God is despised by the vnequall distribution of inheritances, and consequently God himselfe contemned.* Chap. IIII. 4.

*Religious men, when they dye may be inheritou: s to themselues, according to the holy Scriptures,* 5.

tures, and examples of Saints. Chap. V.

6. It is a kind of madnesse for one that hath no children to seeke for Nephewes & Kinsfolkes to make them his heyres, neglecting to gaine Gods mercy for himselfe, and redeeme his owne soule. Chap. VI.

7. These kind of Testatours are not only mad, but void of faith: and seem not to beleeue the Resurrection of the dead. Chap. VII.

8. He giues an euident signe to haue denyed his fayth, who refuseth, at least when he departeth this life, to harken to God, and to prouide for himselfe. Chap. VIII.

## THE FOVRTH BOOKE.

1. SO that God and his Saintes be on our part, we are not to regard that our doctrine displease the wicked. Chap. I.

2. The opinion of those is reproued, who thinke, that a man whiles he liueth should help the poore, and his kinsfolke when he dieth. Chap. II.

3. It is a manifest iniury and contempt against God for a rich man at the point of death, not to honour him with part of his goods. Chap. III.

4. Neither doth Chastity, nor Fasting, nor any other duety assure a rich man from the rigour of eternall damnation; who distributes his goods to the

the rich, neglecting the poore. Chap. IIII.
Such is the infidelity of euill Testatours, that it may be iustly deplored of al good men. Chap. V.

FINIS.

Lord I Pue hear thy Mercy
Grave it is for my porre
Soul to save: live Jesus live
and let it be my life to
dye for love of thee. ff: R:

Francis Rodon
Aet. Ag. 6 June 1711

1618
S17

Salvianus

XUM

Quis Diues Saluus.

# HOW A RICH MAN MAY BE SAVED.

WRITTEN

To the Catholike Church, by *Salnianus* Priest, after wards Bishop of *Massilia* in *France*; about the yeare of Christ 480.

*With Annotations out of the Holy Fathers.*

Translated into English by N. T.

Luc. 16.

*Audiebant autem omnia hæc Pharisæi, qui erant auari, & deridebant eum.*

And the Pharisies, who were couetous, did heare all these things, and derided him.

*Gratis accepistis, gratis date.*

Permissu Superiorum. M. DC. XVIII.

XUM

XUM

# GENNADIVS IN HIS WORKE OF Famous Men.

SAIVIANVS *Priest of the Church of* Massilia, *wel seene both in diuine and humane knowledge, & (to speake without enuy) Master of Bishops; wrote many things both Scholastically & otherwise, wherof these haue I read.*

Of the good of Virginity, to Marcellus Priest, three bookes.

Against Auarice, foure.



XUM

Of present Iudgment, fiue.

*One to the Bishop* Salonius, *for the merit of* Satisfaction.

*One of the exposition of the last Part of* Ecclesiastes *to* Claudianus *Bishop of* Vienna.

*Another of* Epistles.

*And after the manner of the Grecians, he composed a booke in Hexametre verse from* the beginning of Genesis, to the creation of man.

*Besides many Homilyes vnto Bishops. But how many he hath written vpon the Sacraments, I cannot call to mind. He liues to this day in a good old age.*

Ado

Ado Viennensis in Breuiario Cronicorum, about the time of Clodoueus King of France and Burgundy.

SALVIANVS *Priest of* Massilia *well seene in diuine and humane knowledge; among other things, wrote a booke to* Claudianus *Priest of* Vienna, *of the exposition of the last part of* Ecclesiastes.



XUM

XUM

# THE TRANSLATOVR TO THE READER.

THERE hath been (Gentle Reader) ſo much, and ſo learnedly written for the confutatiõ of errours, ſprung vp in theſe our dayes in matters of beliefe: & ſo much innocent bloud conſtantly ſhed in England for the proofe and defence of true Religion: that few are left (as may be worthily ſuppoſed) in that countrey who haue any feeling of God and Chriſtianity, and are able to iudge betweene truth and falſhood

plainly discouered, that approue not in their inward iudgment the ancient Fayth of their Christian and pious Forefathers; howsoeuer they may dissemble in outward shew, to temporize with the State.

Wherefore, it may seeme needles hereafter, to spend more tyme or paper in examining of Theological questions in controuersy between vs and the Nouellers of these our tymes; when it should not be to controle briefly, and put to silence such as vpon desire to be accounted amongst writers, & hope of reward from those that oppugne the Catholike truth, cloath themselues with borrowed fethers, like Esops Daw, coppying out heere and there, of other mens writings, arguments, many tymes confuted, & broaching a new, with different wordes, old dregs already once, twice, and many tymes reiected: such as we haue seen

these

these dayes in a Pedlers packe newly published vnder the Title of An Ecclesiasticall Commonwealth, so full of idle repetitions and contradictions, as they weary the Reader and conuince euidently, that the Authour did neither possesse the matter whereof he wrote, nor remembred many times what he had written a little before. Such writers the Apostle describeth: *A conscientia bona & fide quidam aberrantes, conuersi sunt in vaniloquium, volentes esse legis Doctores, non intelligentes neq; quæ loquuntur neq; de quibus affirmant.* Some going astray from a good conscience, and consequently loosing their fayth, are become bablers; desiring the name of Doctors of the law, whilest they neither vnderstand what they speake, nor the things of which they affirme. These (I say) according to the counsaile of the holy Ghost are to be reproued, that *they may not seeme wise* 1. Tim. 1. Prou. 26.

*vnto themselues*, nor with vaine ostentation of that which they haue not, deceaue the ignorant.

But out of these occasions the time and estate of our Countrey, inuite rather to write bookes for the ouerthrow of sinne, and to instruct men in the feare & loue of Almighty God, and to moue them to piety and diligence in good works, wherby they may obtaine light to distinguish truth from errour, the grace of God to ouercome temptations, and constancy to put in execution the wholesome counsailes of the holy Ghost for the saluation of their souls.

And because beneficence & liberality to the poore is an effectuall meane to obtaine Gods mercy, and the easiest that a man can desire to redeem his sinnes; and therefore is, and may worthily be called the roote of vertue; as on the other side Auarice is *the roote of all euills*: for

for that (as the Apostle teacheth vs) *it entangleth those that seeke to be rich with temptations and many hurtfull desires, which bring them into the snares of the Diuell, and many tymes to flit infidelity:* I haue taken the paynes for the benefit of our Countrey men, to put in English a notable work written of this subiect by *Saluianus* Bishop of Massilia, within the first fiue hundred yeares: for that the antiquity and authority of the Author doth much commend it And it fals out fit, both for our time and purpose, to reconcile men with the iustice of God, & is a soueraigne counterpoyson against the feare and shame of pouerty, whereof the persecutor maketh his aduantage to draw many soules from the loue of Christ. For he who seeth the dangers and obligations in which rich men line and dye mentioned in this Booke, will neither be afraid or ashamed to be poore, 1. Cor. 6.

specially

specially *for his sake, that being rich,*
2. Cor. 8. *willingly became poore for ours, that we by his pouerty might be enriched*. And this truth well vnderstood and considered, is able, not only to vanquish and chase away the feare and shame of pouerty, which in our Countrey wageth warre against Religion: but to giue abundant comfort in all necessityes, to those that choose rather to cast their goods ouer board, *then*
1. Tim. 1. *to suffer shipwracke of their Faith*. For that which seemeth to perish, peri-
Matt. 8. sheth not, but is saued *by him that gi-*
*ueth lawes to the winds and seas*; and
Luc. 8. shalbe restored againe to the owners afterwards, both bettered & increased. With which consideration the Faythfull of the primitiue Church
Hebr. 10. *suffered with ioy*( as the Apostle saith) *the spoyle & rapine of their goods, knowing that far better, and more permanent riches were prepared in heauē for thē that in this world lost any thing for Christ.*

And

And not only they ſuffered willingly and ioyfully the loſſe of their goods: but of their bloud alſo, of their bodyes, and their liues, withall kind of torments that cruelty could deuiſe, for him that in the ſame manner dyed for vs, which was, & is, and ſhalbe for euer moſt glorious to both. And this is the hiddē & admirable myſtery of the Croſſe, which worldlings vnderſtād not, ordayned by the infinite wiſedom of God; foretold by his Prophets, *prænuntiantes* (as S. Peter ſayth) *paſſiones & poſteriores glorias*: imbraced by thoſe that haue the ſpirit of Chriſt, and oppugned by his enemyes, for the triall, merit, & honour of his friends, and all to be reuealed *in nouiſſimo tempore*: when enery one ſhall haue his reward. 1. Petr. 1.

Moreouer, for this purpoſe it is to be conſidered, that worldly riches haue no goodnes in themſelues for which they ſhould be much deſired: their

their value consisting many tymes more by opinion and errour of the mind, then by naturall truth And therfore the Philosopher sayth well, *that the way to become rich, is not to increase riches* ( as the common opinion is ) but not to desire them : and our Sauiour calleth them *thorns*, because they bring with them many cares & afflictions; and sufficiently discouereth, that they are fraughted with dangers, when he sayth: *that it is easier for a Camel to passe through a needles eye, then for a rich man to enter into heauen*, which is to be vnderstood (as himselfe expoundeth it) *of a rich man which trusteth in his riches*.

Seneca.

Matt. 13.

Matt. 19.
Marc. 10.

Riches therefore ( if we will not liue in errour ) are to be accounted ( as indeed they are ) amongst things indifferent, for they are neither good, nor bad of themselues: but as they are wel or il vsed or affected. Some by the good vse of riches, which

which *Salueianus* teacheth in this Booke, redeeme their sins, and come to be saued: who by impatience of pouerty might otherwise haue been damned: and others by the want of superfluous riches are excused from many occasions of sinne and damnation, which in abundãce they might probably haue incurred. So as, neither the rich man hath much cause to ioy in his riches, or to be accounted happy for the many daungers and obligations which he shall find in this Booke: nor the poore man be sory and thinke himselfe in misery, for that he hath fewer: nor is there so great difference betweene the rich man & the poore, as some do imagine who take thinges in grosse, the one hauing no occasions to do good, and the other fewer to do ill. In fine he is rich, that liues contented and free from sinne, in whatsoeuer laudable estate. For *the shadow of this world* 1. Cor. 7.

*passeth,*

passeth, and death which maketh the rich man & the poore equall, stands watching at euery mans doore, and encroacheth euery moment vpon vs. So as he only may be accounted rich and happy that liueth in the feare of God and dyeth in his fauour: for he passeth from the miseryes and necessityes of this world to true felicity.

And therefore, the best and most profitable vse of these corruptible riches is that which heere is taught, to loose, leaue, or bestow the well for Iesus Christ. For he infallibly giueth a hundred for one of contentment (which is the greatest riches) in this life: and in the next the felicity of his kingdome. Which (gentle Reader) I wish to thee, as to my selfe.

THE

# THE DEDICATION TO THE ONLY BEGOTTEN Sonne of God,

AND

Most bountifull Giuer of all good things, our Lord IESVS CHRIST: his vnprofitable, and most vnworthy seruant humbly offereth vp this worke.

*LORD Iesus Christ, thou art the Way, the Truth, and Life it selfe: Thou leadest vs the way, and by thee we come vnto thee. He that forsaketh*

*thee and thy souereigne infallible doctrine, erreth and deceaueth himselfe, & at last perisheth for euer.*

2. *Well may he trauaile, that walks out of his way, but his trauaile is in vaine. Whilst he is in darknes, darknes is his iourneyes end. Yea if thou dost not shine vpon him, that art our Life & the Sunne of Iustice, he is but dead. For thou being God of God, light of light, the Sonne of God begotten of thy Father from al Eternity, didst vouchsafe to come into this world, being made man in time prefixt, to deliuer the world by thy Truth and Doctrine from the falshood of Idolatry, and cleanse it from sinne, and many pernicious errours.*

3. *Thou didst vouchsafe also to manifest the vanity of transitory thinges, which fondly men admire and with ouer much application of mind pursue & seeke after. And to the end that so fruitles care might be remoued from vs, thou wouldst haue vs to become little ones,*

*not*

*not in wit and vnderſtanding, but in harmeles innocency: and that with prudence we ſhould conſider althy creatures, not diſguiſed in borrowed attire, but as they are (euery one) in themſelues.*

4. *Hence proceed ſo many, ſo wholeſome, and ſo diuine ſpeeches of thyne concerning the right vſe of riches, the admirable force of almes, and the ineſtimable fruits that are reaped by the works of Mercy. It is thy infallible teſtimony, cleerer then the Sunne at midday, that no man can ſerue two maiſters, ſo contrary as God and Mãmon, at once. Heauen & Earth may periſh: but thy Word ſhall remayne for euer.*

5. *Thy Truth is irrefragable being Truth it ſelfe, and yet the world denyes it, though not in wordes, at leaſt in practiſe and abuſe of life. Do not all men (ſayd a loyall ſeruant of thyne) from the leaſt to the greateſt, from the Prophet to the Prieſt, giue thẽſelues to auarice?*

6. *If I ſhould ſay: you children of men.*

hunted, that he complyeth not only with the rich mans bounty, but giues way likewise to the poore mans endeauour, shewing how he may be obliged by way of interest, to them that haue nothing to put to vse.

9. But you that are rich may think perhaps, that this promise of our Lord is not inough for your magnificence, & therfore would heare some thing els that may concerne you in particuler. First then you haue that which our Sauiour likewise sayd in the Ghospel to the rich man: Go and sell all that thou hast and giue it to the poore, and thou shalt haue a treasure in heauen. Besides the other negatiue commandement: hoard not vp treasures to your selues vpon earth, but lay vp for your selues in heauen. And lastly those words whereby he inuites al possessors of these transitory goods to liberality & munificence by the hope of infinite gaine: saying, That whosoeuer for his honour and loue shall bestow his house, field, or any other thing whatsoeuer in works of mercy, shall receiue for it an hundred fold: and which is more, possesse eternall life.

Almes of those that enter into Religion.

10. What

10. What could he offer more to the faithfull, who promised to giue any vsurer an hundred for one? and not contented with that, he assureth moreouer eternal life; which is much more recompence thē an hundred fold, because that also is made a perpetuity. Earthly riches fade and vanish away like a fancy or dreame, but that which God giueth for them is eternall, & shall neuer haue end. Wherfore, as I say, he receaueth much more then an hundred fold whatsoeuer reward he receaueth, when the same is assured vnto him for euer. Which being so, and that he which trusteth God is to receaue againe such inestimable reward: why should you thinke that after your death you shall haue no more vse of that which so you put into Gods hands? especially when he doth not only promise the vse but the increase? Peraduenture you make difficulty to receaue so much: but reason suffereth not to will the contrary: for there is no mā liuing that if he might be happy would make choice to be in misery. No man which can enioy the delights of the chiefest good, would suffer the penalties of the extremest euils,

All that leaue any thing for Gods sake shall receaue much more againe.

The promise of eternall life is more then temporal life.

No man would be miserable.

no man truely: nor you therfore vnles you be as no man is, & haue within you some hidden monstrous peruersity of nature so far differing from all mankind, that you only of all others should not desire your owne welfare, only fly your own happines, and only take pleasure in damnation and torments. Which if it be not so, what other cause can there be, that at least in your death-bed, and brought now to the last extremity you should not procure by the meanes of a wholsome oblation (I say by offering vp to God whatsoeuer you are able) to obtaine at his hands, if not to be rich and happy, at least not to be miserable, poore and vnhappy, not to be cast into vtter darknesse, and there to burne and be tormented euerlastingly in quenchles flames.

11. Wherefore, since it is so, what should be the cause (as I sayd before) that you should not seeke by all meanes possible to obtaine these so great goods and fly euills? what is the reason that you do neither? Why should you not seeke to purchase eternal blessings? Why should you not eschew euerlasting miseryes?

Wha

What other cause may there be (trow you) then that which I mentioned before; that either you thinke there is no iudgment to come, or that you beleeue not the resurrection of the dead? For did you but beleeue them, how could it euer come to passe that you should not feare the inuitable danger of the iudgement nor seeke to auoyd the endles paines of the torments? But you beleeue them not; I say it againe, you beleeue them not. Or howsoeuer though you say and professe the truth, you thinke the contrary; your words and profession make shew of fayth, but your life and death proclaime infidelity. Disproue me otherwise if you can. In this I desire to be disproued, nor do I stand vpon the proofes of your fayth out of the processe of your former life, at least conuince me with the testimony of your death.

The matter is euidently cõcluded.

## CHAP. VIII.

*He giues an euident signe to haue denyed his fayth, who refuseth, at least when he departeth this life, to harken to God, and to prouide for himselfe.*

### SALVIANVS.

BEHOVLD now, behould I say, you are presently to dye, and to depart from this earthly mansiõ of your body, not knowing whither you are to go, where to appeare, what miseryes or punishment you are to vndergo: and without refuge amiddst these extremityes, but one only, that is a little hope yet remayning to escape euerlasting fire, by offering vp to God, for some satisfaction and recompence, that which you only now possesse, since nothing els is left you. Neuertheles you (vnmindfull of your selues) lye thinking how to enrich others with temporall riches. And yet you still cry out, that you beleeue in Gods iudgements; where indeed being now

These thinges are not to be slightly once read ouer, but often and seriously thought vpon.

now ready to be brought to the bar, you consider nothing lesse then to prouide for your selues, nor care so much whom you help, so you may hurt your selues; you say, that you beleeue the future iudgement, but how can that be when you set at nought the Iudge himselfe? Confute me now & disproue me if you can. Behold your iudge whose sentence you cannot auoyd, cryes out, and sayes. Loue no man so much that you hate your selues: preferre no man at your death before your selues; accoumpt no man neerer, no man deerer to you then your selues. And what doth it profit you to giue, or gaine the whole world with the domage of your soule? what change shall you giue for so precious a iewell? which is as much to say: come not to iudgement vnprouided: for there al is to be determined by iustice: no place for indulgence: what thou bringest with thee shallbe thyne. What will it auayle thee, most vnhappy man, if either thy selfe haue enioyed Crosyers and Miters, Crownes and Scepters, yea to haue been Lord of the whole world, or left it to thy posterity, if thereby thou suffer the

A faithles Testatour despiseth his owne soule and contemneth his Iudge.

What the Iudge sayth to a man a dying.

*Matt. 16.*

wracke of thy ſaluation.

He hath nothing left that hath loſt his ſoule.

2. The loſſe of the ſoule deſtroyeth all togeather: for he cannot be ſayd to haue any thing left who hath loſt himſelfe. What change ſayth the Iudge ſhall a man giue for his ſoule? Which is as if he had ſayd; O man regard not thy money, nor thy poſſeſſions, make no difficulty now at thy death to imploy to thyne owne vſe, that which a little after thou muſt leaue behind thee. Whatſoeuer thou canſt giue for thy ſelfe is leſſe then the value. Betweene the price of thy ſoule and of all thinges els whatſoeuer, there is no compariſon: doubt not therefore to beſtow all for thy ſelfe if all be neceſſary: for if thou looſe thy ſelfe, with thy ſelfe thou looſeſt all: but if thou gaine thy ſelfe, thou gaineſt all with thy ſelfe. And yet O wretch, doſt thou ſtand vpon the bargaine? Thy Lord and Redeemer calleth vpon thee when thou art now ready to giue vp the ghoſt, and wilt thou ſtop thyne eares & harden thy hart againſt him? Doſt thou thinke to maintaine thy fayth by bare aſſertions, or that wordes will paſſe where deeds are contrary? It is not inough

ough to honour God with thy lips, if thou dishonour him with thy life and death.

3. Sonne (sayth the holy Scripture) if thou haue any thing help thy selfe with it, and offer vp good oblations to God. And againe: Take pitty vpon thy owne soule. Behould now the goodnes of Almighty God towards thee. Behould how merciful a Lord we haue that demands at our hands mercy towards our selues. Take pitty (sayth he) of thyne owne soule: that is, haue also cõpassion on him for whose compassion I am so tender. Pitty him at least when thou seest me haue mercy on the soule of another. What remaynes then, o miserable man! when notwithstanding our Lord deales so graciously with thee, thou dost not regard him? He requires thee but only to take compassion of thy selfe whiles thou hast tyme, and yet thou wilt not. He would treate with thee before hand about thyne owne cause, and thou refuseſt to giue him audience. He vouchsafeth to sue vnto thee for thy selfe and cannot be heard. And how then o vnfortunate wretch, shall he harken to thee

*Eccles. 14.*

God craues mercy at the sinners hands vpon himselfe and yet he wil not.

How he will harkē to one asking for himselfe in the time of iudgement that neglected himselfe in the tyme of mercy.

thee when he sitteth in iudgmēt & thou shalt make suite for thy selfe: since heere thou wilt lend him no eare whilest his request is only for thy selfe? But the reason perhaps why thou dost not now attend vnto God, is great; for thy kinsfolkes stand about thee, rich matrons and gentlemen do compasse thy bed, thy couch is enuironed with a number apparelled in silke and gold. O what a reward art thou to expect from God, for distributing thy goods amongst such beggars? Hast thou not reason forsooth to deprive thy selfe and thy soule of all thou hast, to bestow it vpon those that stand in such need?

4. But alas, what shouldst thou do, thou art so tender harted, that thou must needes yield to the affection of thy friends. Thou hast reason, seing so many, so rich, and so gorgiously apparelled stand weeping about thee. Who would not be moued with such a spectacle? who would not haue cōpassion of such mourners? And what shouldst thou do els in such a case, but forget thy selfe when thou seest thy selfe so befrended? Yea forsooth, thou mayst see extorted

teares,

teares, feigned sighes, dissembled mourning of such as wish not for thy health, but expect thy death. Looke how they gaze vpon thee, as it were accursing thy lingring death, being already weary of thee before thou be could. O vnhappyest of all creatures, whose vnfortunate end is not so much attended, as wished and desired by thy supposed friends! A man might wonder how thou shouldst hold out so long amiddest so many that wish thee dead. And yet thou for such as these, canst find in thy hart to renounce thy right to euerlasting saluation, and perswadest thy selfe that thou beleeuest in God.

If such wishes were of force thou hadst byn dead long erre this.

5. He hath dispersed (saith the Prophet of the faithfull man) he hath giuen to the poore, his iustice remaineth for euer. And our Sauiour himselfe to al rich men sayth: Sell what you possesse and giue almes. And againe: Sell what you haue and giue it to the poore. Doth he say heere now giue to your rich kinsfolkes, or giue to your friends that haue no need? Nothing less: but to the poore. Or doth he wish you to bequeath it to your potent neighbour, or to some other

great personage? No truely, but to the distressed, and those that suffer necessity. And it stands with reaso. For whē thou shalt haue diuided thy goods amongst thy kinred, doth thy iustice therby remaine for euer? Or after thou hast increased their riches with thyne, dost thou looke to find a treasure in heauen? Woe be to them (saith the Prophet) *that call sweet bitter, and bitter sweet*. God prohibites thee to open thy mouth in their praises, and thou stickest not to aduance them with thy patrimony: he would not haue thē honoured with his word, and thou wilt honour them with thy wealth: he forbids thē to be authorized with vndeserued praises, & thou stuffest their coffers with thy riches. But thou fearest (forsooth) the frownes of thy kinred about thee, and while they seeme as it were to besiege thy bed, thou seemest to beseech their fauour. Feare thē not (saith our Lord by his Prophet) nor dread thou their countenaunce: because they are a malicious family. And therfore be bold and constant, feare not their faces nor relent at their intreatyes. Cast them of that stand gaping after thy inheri-

How different the will of God is frō the will of men.

heritance, and already sharing it amongst themselues, who care not for thee, but for that which thou art to leaue; & whilest they thirst impatiently after thy Goods, they enuy thy life, as the obstacle of their desires.

6. Shake of therfore such hangers on, let not their faire wordes deceaue thee: they are poison, & their flattering speaches so many sharp swords to cut thy throat. Yea much worse; for these may be seene as they come, but those light vpon thee at vnawares. These which assaile openly may more easily be auoided, whiles those comming secretly wound to death; yea and by so much they are more dangerous as that no man willingly hurts himselfe with a sword: but with these, many wilfully permit themselues to be murdered, and all this with a new kind of inchauntment; for they that are stroken with the materiall sword, feare and feele paine when they are wounded: but he that is slaine with these illusions, taketh his death with ease.

The flatteryes of kinsfolks are more hurtfull then swords.

7. Wherfore fly this mischiefe: fly these assaultes of flattery: fly these deceipt-

ceiptful obſequies of kindnes; ſince theſe are they which lead men to their ſlaughter & cut their throats: fly their enticements and double diligences; for theſe are thy tormentors and executioners, which ſooth thee for the preſent to thy face, but come behind thee and kill thee for euer, and as it were laying together their hands conſpire to thruſt thee headlong into hell fire. And doſt thou yet beleeue them? doſt thou not yet ſee thyn owne dãger? pluck vp the hart and help thy ſelfe by holy authority & example. And if they take ſuch paines to ouerthrow thee, why ſhouldeſt thou not take as much to ſaue thy ſelfe? Be reſolute therfore & take courage, for he were not only an infidell, but a very foole that would rather lend to others to be miſerable himſelfe, then to himſelfe to become happy: and that others may abound with temporall pleaſure, deliuer vp himſelfe to euerlaſting paines.

A certaine rich Prelate who had giuen away much to his friends and ſuffered much by phiſick ſaid, that his friends had robbed his ſoule and the Phiſitian his body.

THE

# THE FOVRTH BOOKE.

## CHAP. I.

*So that God and his Saintes be on our part, we are not to regard that our doctrine displeaſe the wicked.*

### SALVIANVS.

IT is not vnknowne to vs (Venerable Mother the Church, nurſe of our hope to eternall Happines) that the ſubiect of our former books hath diſtaſted ſome of your children, not the beſt affected to Chriſt. But we make little accompt of their approba-

probatiõ, for no meruaile if they mislike the word of God and godlines, who peradeuenture set light by God himselfe. Nor could we expect that they would approue any thing for their souls health, that set little by their soule. It may therfore suffice that we haue for vs, as in others, so in this point, the iudgment of Gods Saints, who agreeing with vs, we are sufficiently warranted that we haue God himselfe likewise on our side. For since the spirit of God dwelleth with his Saints, doubtles God is there where that party is found, from which the spirit of God departeth not. So that we are not to stand vpon the opinions & good or bad liking of the wicked, which is to say of worldings and infidels. Because if we seeke to please men (saith the Apostle) we shall not be the seruants of God.

Who they be that are loath to heare of the means of their saluation.

CHAP.

## CHAP. II.

*The opinion of those is reproued, who thinke, that a man whiles he liueth should help the poore, and his kinsfolks when he dieth.*

### SALVIANVS.

THERE is something yet which I cannot disgest, that some (as I suppose) children of the Church, and those also vnder the title of religiō, dissenting from religion, seeme to haue left the world rather in habit then in hart: whose opinion (if I be not deceaued) though not in words yet in effect is this, that a Christian at his departure is to haue more respect to his kinred then to Christ. But because this opiniō in plaine tearmes might seeme prophane and execrable, they cloke it with a shadow, that all men that beleeue in God should be officious to Christ our Sauiour, and liberall to the poore whiles they are in health, but cōming to dye, they should be carefull to prouide rather for their owne

An absurd opinion of some, in *Salvianus* his tyme.

owne friends then for others. As though Christians should be other manner of men when they dye then whilest they liue, and carry themselues otherwise towards Christ in health then in sicknes, and in the former part of their liues then in the later; which if we admit, it must follow, that a man should haue another Christ when he is old then when he was yong: and that men might chang their faith as their yeares do runne. For if a man may demeane himselfe towards God thus in health & thus in infirmity, thus sound and thus being sick; looke how the state of his body alters, and so mutable shall God be vnto him: and as often as his health goes and comes, so often shall he chang religion. As though man while he liues should belong to Christ, but at his death should be freed from him. If this were so, what should become of that saying of holy Scripture; he which perseuereth to the end shalbe saued? And that oracle of the holy Ghost in the Prouerbes: *Wisdome is sung in the end.* Wherby is shewed that though wisdome be precious in any part of a mans life, yet at the end especially we should shew our

I am God & am not changed. The same Christ to day and yesterday: *Matt.* 10.

Wisedom is alwayes requisite but especially at our death.

our selues wise, because a life led with prudence loseth his praise if the period be not suitable with the rest: seeing that wisdome is only sunge in the end.

2. The former good workes (saith this pestilent assertion) are inough for a man, although at his death he do no more. But I will adde more, that such a one as hath done good in his life, when death approacheth is bound if he can to do much more. First because a good worke cannot be done too often. Secōdly for that a man being forthwith to make his appearance: by all reason should be most carefull to get the good will of his Iudge, when he is to hold vp his hand at the barre: and lastly for that if he hath done any good in his former life, approaching to his end he should endeauour to do more; least his death should be worse then his former life, which were not reasonable. But if he haue not giuen himselfe to good workes in his life time, it is fit that he do so much the more at his death: that so, the fruit which he hath not yealded in the course of his life, at least he may restore it at the end. And he that is guilty to

Death approching mā should apply him selfe more to good workes.

God for his negligence past may by this haue some excuse that he seeketh to redeeme his errour by repentance and deuotion at his death.

He securely may be prayſed who cannot looſe his deſert.

3. But let vs returne to our purpoſe: Wiſdome (ſaith the Scripture) is ſunge in the end; & why ſaith it not as well, that it is ſung in the childhood, & in the middle, & mature age, in time of ſecurity, in proſperity? No doubt, it might be ſayd; But all this while whatſoeuer is commended is vncertaine; for as long as a man is ſubiect to chaunge, he cannot be applauded; and therfore worthily is it ſaid, that wiſdom is ſung in the end; whē he hath paſſed all dāgers and doubtfull euents, then may he be ſecurely praiſed. For then the praiſes of the praiſed are permanent, when the merits praiſe-worthy cānot be changed. Wiſdome (ſaith he) is ſung in the end; what then is the wiſdome of a Chriſtiā? what can it be, but the loue and feare of Chriſt? For the feare of our Lord is the beginning of wiſedome. And againe: Perfect loue excludeth feare. So as we ſee that wiſdome beginneth in the feare of Chriſt, and is perfected in his loue.

The wiſedome of a Chriſtian is the feare and loue of God.

4. Where-

4. Wherfore ſince the feare & loue of our Lord is the true wiſdome of a Chriſtian, if we wilbe truly wiſe, we muſt alwayes loue God aboue al things: and if alwaies, how much more at the end? becauſe wiſdome is ſung in the end. And if by this loue of God aboue al things, wiſdome be chiefly ſung forth in the end: what a ſenſeles thing is it, that any man ſhould ſay, that Chriſt indeed is to be preferred before our kinſfolkes during life, but not at the houre of our death? For why ſhall he be preferred in health, if dying we be not bound to honour him? or if with ſafety of faith and religion one may befriend his kinſfolkes rather then Chriſt at his death, why not before without impechment? If at his death he may loue any other better then God & himſelfe, why may he not as well haue done ſo at any time before? which if it were graunted, all would vaniſh, and come to nothing; none ſhould be more contemptible then a man to himſelfe, nor leſſe eſteemed by him then God. For if there be any time wherin God may be deſpiſed and worthy of leſſe regard then our friends and

kinsfolks, certainly there can be no time wherin he is iustly to be preferred. But if so be (as most true it is) that there be no time wherin any creature should be preferred before Christ; there can be no time wherin he should be lesse esteemed. If no time in all our life: much lesse at the houre of death; seeing the Prophet saith: That euen the iust man at what time he erreth shal perish. If euery errour then be subiect to perdition of him that erreth: and the life and saluation of men exposed to dãger by euery errour wherby his innocẽcy may be stained; what may we thinke is likely to become of him, that shall sinne against God himselfe with so execrable a falshood?

5. The Apostle saith: All disobedience receaueth a iust retribution of reward; how should we then thinke to be saued, if we neglect our saluation? And no man neglects it so much as he that preferres any thing before God. And since our saluation is the fauour & mercy of God: what meanes of saluation can he haue, that sets light by God, by whom only he might be saued?

*Heb. 2.*

6. Moreouer, seeing God is iudge both

both of the quick and the dead: what hope can he haue to be quit by Gods iudgement, whose iudgment contemned God at the very point of his death, by whom he is to be iudged soon after. And therfore the Scripture sayth very wel. In what iudgement a man iudgeth, in the same he shallbe iudged, that is to say, as he iudgeth of God, he shallbe iudged by God. And what can be more iust? nor can he complaine if God heerafter set him behind all others, whom in this life he neglected beyond all others: and iudg him worthy of a deeper damnation then the rest, since he esteemed God lesse then all the rest.

## *Annotations out of the holy Fathers.*

WHAT *Saluianus* heere writeth is the constant opinion of all the Fathers, that rich men, at least when they dye should haue a principall care aboue all things of works of piety and mercy: and that those do very vnwisely, or rather wickedly that according to the proportion of their wealth,

Rich men do vniustly who at their death shew not thē selues rich towards God by liberality to the poore.

*Ambros. epist. 44. Aug. l. 1. de libero arbitrio.*

shew not themselues rich towards God by munificence to the poore, and pious vses when they dye. And therefore S. *Ambrose* asketh well: what is *Money* to a man, but a kind of *Viaticum*, or prouision for his way? Vnder this word (*Money*) are meant all things wherof we may dispose as S. *Augustine* sayth. A *Viaticum* likewise is whatsoeuer a traueller hath towards his iourney, and we as long as we liue, do nothing els but trauaile as pilgrimes from our Lord. Wherfore most discreetly did this holy Doctour aduise vs as well in our life as at our death to dispose in such manner of our goods, that they may make our way and help vs to get to our heauenly countrey. The same S. *Ambrose* addeth further: Mens riches should serue them to redeeme, and not damne their soules. And hence it comes, that the holy Fathers require, that such as passe out of this life, make Christ our Sauiour one of their heyres among the rest.

*Ambros. vbi supra.*

2. S. *Augustine* likewise vpon these
« words: They shall leaue their wealth
« vnto strangers. And what (sayth he)
« shallbe left to Christ? What shall the
soule

ſoule haue? muſt all go to the children? Let them not forget that they haue one brother in heauen, who by right ſhould haue all. At leaſt let him haue his ſhare amongſt the reſt.

3. And againe in another place: Chriſt giueth and receaueth nothing againe; and thou calleſt cruelty piety, ſaying: What to my children? I alleadge him Chriſt: and he excuſeth himſelfe with his children. Is this Iuſtice that thy children may haue to waſt prodigally, and in the meane while thy Lord ſtand in need? When thou ſhalt do any thing (ſayth he) for the leaſt of myne, thou haſt done it to me: when thou ſhalt not do for any of myne, thou haſt done nothing for me. Haſt thou not read theſe wordes, and feared them? Looke now who is in want, and whome thou calleſt thy children: reckon one more, and let him be thy Lord thy God himſelfe. Haſt thou one child? let him be the ſecond; haſt thou two? he is the third; haſt thou three? let him be the fourth; haſt thou ten? account him for the eleuenth. And thus you ſee the friuolous excuſe of those which procure not to

*Idem de bono diſciplinæ.*

It is a cruell ſaying and falſly feigned vnder a ſhew of pietv to ſay, What to my children?

*Matt. 25. Vide ſerm. de 10. Cord. c. 12. & de diuerſ. ſer. 49.*

« to make friends of their riches il gotten,
« saying that they keep them for their
« children when they send not portions
« to those that be dead. Thus far S. *Augu-*
« *stine*.

4. But now let vs heare S. *Chryso-stome*. How thinkest thou to be excused (sayth he) if thou admit not Almighty God to participate of thyne inheritance with thy children, that hath made thee partaker of his kingdom of heauen, and vndertaken death for thy sake without obligation; whome if thou make but coheire with thy children they shall not be left orphanes, he will vndoe their enemyes snares, defend them from all iniuries, stop the mouths of their aduersaryes that calumniate them: & when thy children are not able to fullfill thy will he himselfe will see it performed. And againe: If thou leaue al to children thou committest all to a dangerous custody; but if thou leaue God as coheire and tutor vnto them, thou leauest infinit riches.

*Chrysost. in serm. de gratijs Deo reddendis.* Which sermon deserueth heer to be set down.

5. You see now how the Saints agree all with *Saluianus*. But if we search a little we shal find that *S. Cyprian* goeth

yet

yet further. Deuide thy rents (saith he) with thy Lord God, share thy fruites with Christ, make Christ partaker of thy earthly possessions, that he may make thee coheire with him of his heauenly Kingdome. But alas thy house is pestered with children; and the number of them hinder thee, so that thou canst not be bountiful in good workes. When behold thou shouldst the rather extend thy liberality to them, by howmuch the more childrē thou hast; hauing so many the more to pray for to thy Lord, more offeces to be redeemed, more consciences to be purged, more soules to be set at liberty &c. And so, hauing proued his intent by the examples of Iob, he concludes thus: If therfore (saith he) thou loue thy children indeed, if thou beare them fatherly affection of charity thou shouldst the rather commend them by pious workes to Almighty God. Not caring so much to leaue them a tutour that is temporal & infirme, as to prouide them a father who neuer forsaketh his spirituall children. Assigne vnto him the goods which thou intendest for thy children, let him be their tutour and

Cypr. de opere & eleemos. c. 7.